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*Ed*  
*THE* *Robertson*  
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RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN  
THE FORMULARIES OF THE WESTMINSTER DIVINES, AND  
WITNESSED FOR BY THE  
ASSOCIATE SYNOD OF NORTH AMERICA.

EDITED BY C. WEBSTER,

Pastor of the First Associate Congregation, Philadelphia.

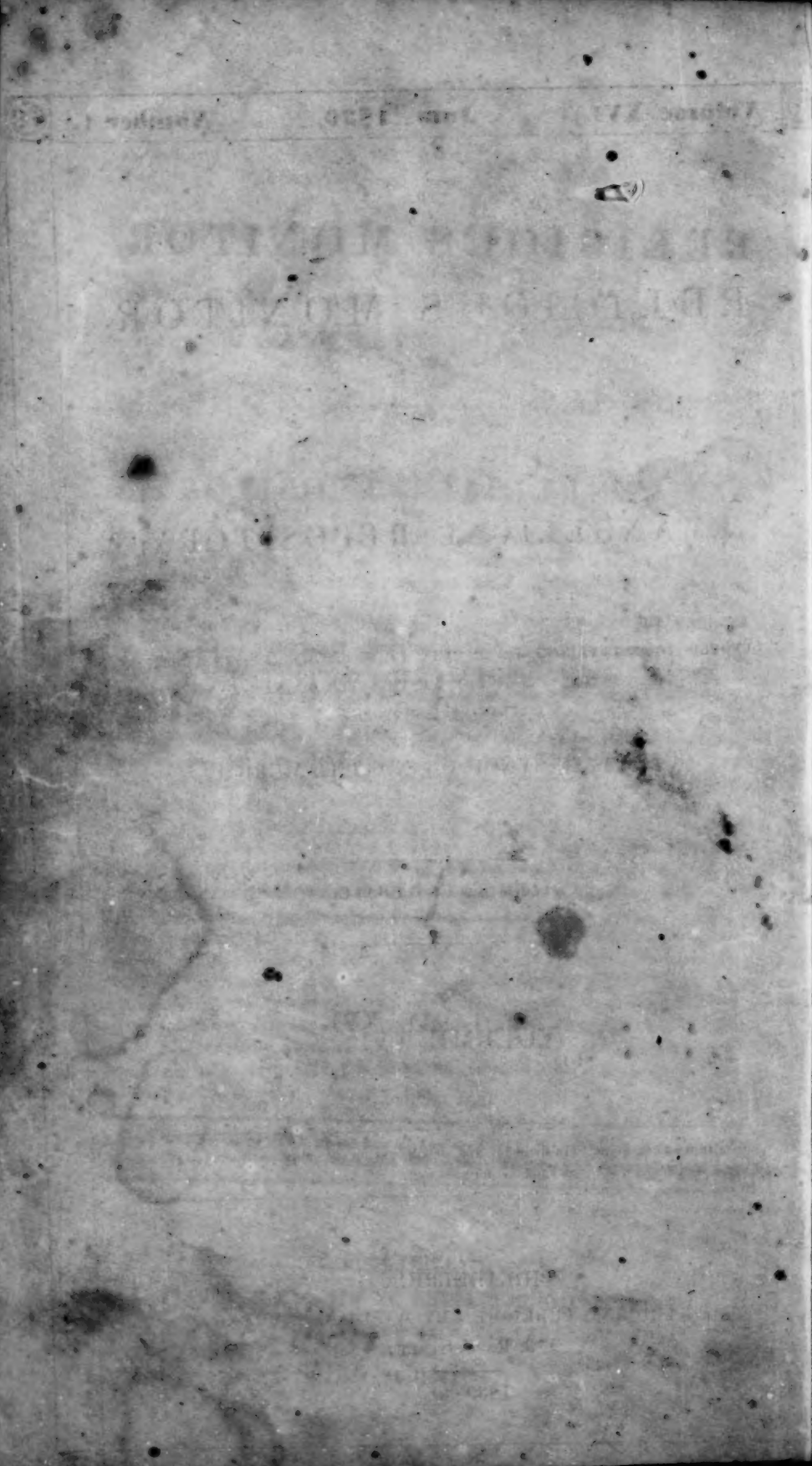
VOLUME XVI.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. vi. 16.

PHILADELPHIA:

PRINTED AND PUBLISHED BY WILLIAM S. YOUNG,  
173, NICH STREET.

1839-40. *Complete*



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## ADVERTISEMENT.

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For the information of such as may not have seen the Prospectus for the *sixteenth* volume of "*The Religious Monitor*," it is proper to remark, that our aim is to make the work conformable to the import of its title.

We disavow all sectarian views, all party spirit, and all unkind feelings towards any who may differ from us. The path of religious controversy is sufficiently thorny when strewed with the flowers of candour, gentleness, humility, and brotherly kindness; and in the absence of these graces of the Spirit, it becomes rugged and intolerable. We shall honestly labour to effect a closer union among the friends of truth, in the only way in which it is believed to be at all practicable, namely, *agreement in doctrine and discipline*.

Offensive personal allusions—matters of a merely personal character—comments respecting individual cases of discipline, beyond such as are authorized by the church courts—impeachment of motives, and remarks tending to foster party spirit, or the rivalry of men, must be excluded with sedulous care. But, on the other hand, we respectfully tender the use of our pages to the lovers of truth and good order. And all who may favour us with original articles, are invited to mark the insidious encroachments of error, in whatever quarter it may appear.

A monthly synopsis of religious intelligence, drawn from the most authentic sources, from all parts of the world, may be looked for without interruption.

It seems incumbent on us to embrace the present opportunity, for expressing our obligations to early correspondents and patrons; and it is hoped a renewed acquaintance may prove mutually profitable in a greater degree than formerly. To you, dear brethren, and others of a like mind, must we look for countenance and support, for the maintenance, in a dissolute age, of those vital principles, which involve the present and future happiness of ourselves, our children, and our fellow men. Through the many changes, revolutions, and apostacies of modern times, God, in sovereign mercy, has continued among us a pure dispensation of gospel ordinances, which renders it obligatory on us, not only to walk in his ways, but also to transmit the "unspeakable gift" to the succeeding generation.

C. WEBSTER.

*Philadelphia, June, 1839.*



# MINUTES

*Of the Associate Synod of North America, at their Meeting in Pittsburgh, May 22d, 1839, and continued by adjournment, being their Thirty-Sixth Annual Meeting.*

The Synod met pursuant to adjournment, and was constituted with prayer by the Rev. John Walker, Moderator.

## MEMBERS PRESENT.

[Those members whose names are marked thus, (\*) were not present at the opening of Synod.]

### *Of the Presbytery of Cambridge.*

#### MINISTERS.

Abraham Anderson, James P. Miller, \*David Gordon.

#### ELDERS.

James Reid, John Law,  
John Bishop, \*John Robertson.

### *Of the Presbytery of Albany.*

#### MINISTERS.

Peter Campbell, James Martin.

#### ELDERS.

James Smilie, Elisha Putnam, \*James Geery.

### *Of the Presbytery of Philadelphia.*

#### MINISTERS.

John G. Smart, \*F. W. McNaughton,  
Chauncey Webster, \*John S. Easton.

#### ELDERS.

Samuel Johnston, \*William Cummings,  
William S. Young, \*Joseph R. Dickson.  
\*William Morris,

### *Of the Presbytery of Illinois.*

#### MINISTER.

James C. Bruce.

#### ELDER.

Aniel Rodgers.

### *Of the Presbytery of Indiana.*

#### MINISTERS.

J. M. Henderson, George M. Hall, \*James Dickson.

#### ELDER.

William Patterson.

### *Of the Presbytery of Miami.*

#### MINISTERS.

Samuel Wilson, Andrew Heron.

## ELDERS.

David Brown,  
Hugh Hamil,

William Scott,  
Thomas Rough.

*Of the Presbytery of Richland.*

## MINISTERS.

David Lindsay,  
Joseph M'Kee,  
Robert Forrester,

\*Samuel Irvine,  
\*Samuel Hindman.

## ELDERS.

John Wilson,

William Collier,

John M'Dowell.

*Of the Presbytery of Muskingum.*

## MINISTERS.

John Walker,  
Thomas Hanna,  
Daniel M'Lane, Jr.  
Joseph Clokey,  
Andrew Isaac,

Thomas Wilson,  
\*James Patterson,  
Samuel M'Arthur,  
James M'Gill.

## ELDERS.

John Cunningham,  
John Auld,  
Francis Grove,  
David Harvey,

David R. Little,  
Thomas Latta,  
John Warnock,  
\*Samuel Connelly.

*Of the Presbytery of Ohio.*

## MINISTERS.

David Imbrie,  
Alexander Murray,  
\*Elijah N. Scroggs,  
\*David Goodwillie,

William Douthet,  
Joseph Banks,  
James P. Ramsay.

## ELDERS.

Andrew Glenn,  
Joseph Stewart,  
Joseph Lewis,

\*John Stewart,  
\*John Sharp.

*Of the Presbytery of Chartiers.*

## MINISTERS.

William Wilson,  
Thomas Allison,  
James Ramsay, D. D.,  
\*Thomas Beveridge, D. D.,  
David French,

Alexander Donnan,  
William M. M'Elwee,  
Bankhead Boyd,  
\*David Thompson.

## ELDERS.

Benjamin Babbett,  
Matthew Atcheson,  
Samuel Neily,  
Robert Leiper,

\*William Pollock,  
\*Andrew Russell,  
\*Samuel Brownlee,  
\*Samuel M'Ewen.

*Of the Presbytery of Shenango.*

## MINISTERS.

Daniel M'Lane, Sen.  
John France,

Matthew Snodgrass,  
William C. Pollock.

## ELDER.

David White.

*Of the Presbytery of Allegheny.*

## MINISTERS.

Robert Bruce, D. D.,  
Joseph Scroggs,  
David Blair,

John Hindman,  
James Rodgers,  
William Galbraith.

## ELDERS.

Thomas Mitchell,  
William Smith,  
Alexander Gilmore,  
Robert Marshall,

William Bell,  
Robert Stewart,  
\*Bernard Gilleland.

*Of the Presbytery of Vermont.*

None.

*Of the Presbytery of Stamford.*

None.

*Of the Presbytery of the Carolinas.*

None.

*Ministers without charge.*

Thomas Allison,  
\*James Templeton,

\*Thomas Ferrier,  
\*Alexander Boyd.

*Whole number of Members present, 109.*

Mr. John Robertson, ruling elder, from the Congregation of Cambridge, being present, was assumed as a member of Synod.

On motion, it was agreed, to dispense with the reading of the Minutes of last year, as they had been read and approved, previous to publication.

On motion, it was resolved, that the standing hours of meeting and adjournment, be as follow: namely,

Meeting in the morning, 9 o'clock.

Adjournment, half-past 12 o'clock.

Meeting in the afternoon, 2 o'clock.

Adjourned till 9 o'clock, to-morrow morning. Closed with prayer.

*Thursday, May 23.*

The Moderator having preached, last evening, from Ps. 97. 1. (1st. clause,) "The Lord reigneth, let the earth rejoice,"—the Synod this day met, and was opened with prayer. Members present as above, together with Mr. D. Gordon, minister from the Presbytery of Cambridge; Messrs. M'Naughton and John S. Easton, ministers, and Messrs. William Morris and William Cummings,

ruling elders, from the Presbytery of Philadelphia; Mr. Dickson, minister, from the Presbytery of Indiana; Messrs. Irvine and S. Hindman, ministers, and Mr. John M'Dowell, ruling elder, from the Presbytery of Richland; Mr. Patterson, minister, and Mr. Samuel Connelly, ruling elder, from the Presbytery of Muskingum; Messrs. D. Goodwillie and E. N. Scroggs, ministers, and Messrs. John Stewart and John Sharp, ruling elders, from the Presbytery of Ohio; Dr. Beveridge and Mr. D. Thompson, ministers, and Messrs. William Pollock, Andrew Russell, Samuel Brownlee, and Samuel M'Ewen, ruling elders, from the Presbytery of Chartiers; and Messrs. Ferrier and Templeton, ministers without charge. Mr. Joseph R. Dickson, ruling elder, from the Second Congregation of Philadelphia, being present, was invited to a seat.

The Minutes of yesterday's sitting were read and approved.

Mr. M'Naughton was chosen Moderator.

The following standing committees were appointed, namely,

Committee of Supplies—Messrs. Anderson, Martin, Smart, James Bruce, Dickson, S. Wilson, M'Kee, Hanna, Goodwillie, Dr. Ramsay, Messrs. Pollock, and J. Hindman.

Committee of Bills and Overtures—Messrs. Walker, Clokey, and Hanna.

Committee on the Funds—Messrs. Miller, Morris, and Webster.

Committee on the Theological Seminary—Dr. Ramsay, Dr. Beveridge, and Mr. Rodgers.

Committee on Appeals—Dr. Beveridge, and Messrs. Smart and Martin.

Committee on Missions—Dr. Bruce, and Messrs. John S. Easton and S. Wilson.

Committee to transcribe the Minutes—Messrs. D. Gordon and B. Boyd.

On motion, it was resolved, that a committee be appointed to draught an act for a fast. Messrs. S. Hindman and Miller, were appointed said committee.

Papers being called for, the following were given in and read, namely,

No. 1. The Report of the Presbytery of Illinois, which was, on motion, referred to the committee of Supplies, the committee on the Funds, and also of Bills and Overtures.

#### *Report of the Presbytery of Illinois.*

The Presbytery of Illinois, according to the order of Synod, was constituted on the 8th day of August last, after sermon, by the Rev. James C. Bruce, from Acts 16. 4. Since the first occupation of our bounds as a missionary field, the cause of truth has been successful in proportion to the attention given to the vacancies. Secession principles have taken root, and we trust the labour of Synod has not been in vain in the Lord. But although much has been gained, yet within the last two years much has been lost; our vacancies, with a few exceptions, have been visibly on the decline. This is owing in a great measure to their having been almost entirely neglected, and left destitute of the usual portion of supply. Several members of these vacancies finding themselves neglected, and giving up all hope of obtaining a settled ministry, have connected themselves with other branches of the church, or removed to settlements still farther west. This has been truly discouraging to those who remained steadfast. But we trust that these solitary places will yet have reason to rejoice. The organization of a Presbytery in this western wilderness, appears already to have had its influence, in reviving the spirits of the Lord's people, and in giving a new impulse to their exertions.

As a Presbytery, our location is peculiar. We are situated in a region where the principles of the Associate Church meet with a formidable opposition, where the most

gross errors are promulgated, and received with avidity. Even those errors, many of which do not flourish in a more enlightened part of the community, here meet with but little restraint; for such is the scarcity of the word, and so seldom is it preached, that whoever comes in the character of a gospel minister, it matters not what are his principles, he is joyfully received, and encouraged in his administrations.

In many places within our bounds, members of almost all the variety of religious denominations are found mingled together, and entirely destitute of the word of life. Among such there are many, who profess to approve of secession principles, and manifest an earnest desire to unite with us in a scriptural profession as soon as an opportunity is afforded. From these we have received repeated calls for preaching. To these calls we have not been able to respond for the want of ministerial aid, for such a small portion of supply was received during the last year, that Presbytery could not without injury to the vacancies occupy any new station.

Our settled congregations are gradually increasing. The vacancies under our care have been much refreshed by the labours of Mr. John L. M'Lean, who with fidelity and acceptance fulfilled the appointments of Presbytery.

Mr. Samuel M'Lean has not appeared within our bounds, nor rendered any reason for the non-fulfilment of his appointment. By this failure our congregations have sustained a severe loss. The frequent complaints of Presbyteries on this subject surely call for the immediate action of synod, that more energetic measures may be taken, to put an end to this system of independency, and to secure to the destitute their promised portion.

The vacancies have this year been as liberal as usual, but the amount received has not been sufficient for the payment of the supply sent. Having no funds at their disposal, Presbytery have agreed that they will, and hereby do, respectfully solicit Synod to grant to Mr. John L. M'Lean the sum of fourteen dollars, the balance due to him for his services within our bounds.

There is, perhaps, no section of the church where the demand for a supply of preaching is more urgent. We hope, therefore, that Synod will grant us as much as is consistent with the welfare of other sections of the church, and it would be more advantageous, both to the congregations, and the persons appointed, if the supply were sent in the summer, rather than in the winter months.

The Synod's fast, as far as has been ascertained by us, was observed by our members.

A call for the Rev. John L. M'Lean, from the united congregations of Apple Creek, and Buffalo, has been sustained, and is herewith transmitted to Synod, with a request that it be presented as soon as practicable.

Respectfully submitted,

JAMES C. BRUCE, *Moderator.*

ANDREW RODGERS, *Presbytery Clerk.*

## No. 2. The Report of the Presbytery of Miami—referred as above.

### *Report of the Presbytery of Miami.*

Since our last report to Synod, our ministerial aid has been greatly diminished. As is shown by the minutes of Synod's commission, the pastoral relation of Mr. James Adams to the congregation of Massie's Creek, was dissolved by his deposition from the holy office of the gospel ministry in July last.

At a meeting of Presbytery in the same month, our brother, Rev. James Templeton, tendered to Presbytery his resignation of the pastoral charge of the congregation of Sugar Creek, which was reluctantly accepted.

In consequence of the greatly increased demand on Presbytery for supply of gospel ordinances, especially through these two congregations being thrown destitute upon our care, the injury sustained through the entire failure of Mr. W. H. Walker to fulfil his Synodical appointment in our bounds was the more sensibly felt; and here we feel constrained to complain of this growing evil, and would urge Synod to adopt such measures as will secure the more certain fulfilment of your appointments. While we feel constrained thus to complain of the delinquency of this young brother, we are bound, also, to acknowledge the liberality of the Presbytery of Albany and Philadelphia, in remitting to this Presbytery, upon application made by us to that effect, the portion of Mr. I. N. Laughead's labours allowed them by Synod.

Agreeably to the direction of Synod, Presbytery took Mr. I. N. Laughead on trial for licensure. After delivering the usual pieces of trial, he was on the 10th of July licensed to preach the everlasting gospel, and has since that time, with the exception of several weeks, during which time he was prevented by sickness, been actively and very acceptably engaged in the service of the church.

A call from the congregation of Massie's Creek on Mr. James P. Smart, has been sustained by Presbytery, and was, on the 10th April presented, and by him accepted: his ordination and installation have not yet taken place.

Two calls on Mr. I. N. Laughead,—one of them from Poplar Ridge, Plainfield, and Renton, and the other from Pistol Creek, Big Spring, and Salem, have been received and sustained; we, therefore, earnestly request Synod to send Mr. Laughead into our bounds immediately, that we may have a speedy opportunity of presenting these calls.

Application has been made by Presbytery, to the settled congregations under their care, for contributions to meet the necessary expenses of Synod's commission: we regret that we are under the necessity of reporting that our application, owing to several causes, was not entirely successful; a balance of \$16,40, is yet due to members of that commission, and, as we apprehend another application for contribution from these congregations would be unavailing, we are under the necessity of applying to Synod for the means of liquidating this balance.

The case of Rev. James Lyle having been by Synod referred to this Presbytery, we tabled against him a libel embodying the charges informally preferred against him by Synod, and took every other step legally requisite to a fair investigation of his case; but when the time appointed for trial arrived, Mr. Lyle neither appeared, nor sent us any manner of communication; we were informed, however, by letter, by a brother, that Mr. Lyle had left Jacksonville, Ala., his former residence, and again removed—our corresponding informant could not tell us whither: we have some difficulty to know what farther step to take in his case, and, therefore, request Synod to take his case into their own hands, or give us farther instructions.

A liberal portion of the supply at Synod's disposal is earnestly requested. The necessity of this request will appear the more manifest from a statement of the fact, that a new vacancy in Adams County, Ohio, has lately been taken under our care, the necessities and prospects of which are such that we have considered it our duty at our present meeting to pledge ourselves to give them supply, if practicable, for one-fourth of the ensuing year.

Respectfully submitted,

SAMUEL WILSON, *Presbytery Clerk.*

ANDREW HERON, *Mod.*

Xenia, May 8th, 1839.

No. 3. The Report of the Presbytery of Muskingum, which was, on motion, referred to the committee of Supplies.

*Report of the Presbytery of Muskingum.*

In presenting this, our annual report, to the Synod, we have reason to acknowledge the good hand of God upon us, during the past year. Our harmony and external prosperity have met with no particular interruption, and our hands have been greatly strengthened by the addition of acceptable ministerial aid.

Messrs. Samuel McArthur and James McGill, having given the usual probationary exercises, much to our satisfaction, were each ordained and installed as Pastors in the congregations respectively whose calls they accepted at last meeting of Synod.

Messrs. J. W. Harsha, William H. Walker, and John L. McLean, were also duly licensed to preach the everlasting gospel. Although we have but one organized vacancy within our bounds, yet there are several calls made on us, by a few families in different places for supply of preaching. In some instances these openings are very promising. The Presbytery have taken measures to raise funds to aid in sending supply to those who are desirous of obtaining it, but are as yet unable to meet the necessary expenses. We therefore ask a full proportion of the supply that may be at the disposal of Synod.

On inquiry, it was ascertained that all the members of Presbytery had observed the Synodical fast.

By order of Presbytery,

THOMAS HANNA, *Presbytery Clerk.*

No. 4. The Report of the Presbytery of Shenango, which was, on motion, referred back to said Presbytery for correction.

No. 5. A call from Apple Creek and Buffalo, for Mr. John L. McLean, which was, on motion, laid on the table.

No. 6. A petition from Randolph County, Illinois, praying for a speedy issue of the case of the Rev. Isaac Beggs, and the enjoyment of his labours among them, as their stated pastor. This petition was, on motion, laid on the table, until the report of the Presbytery of Indiana shall be received.

No. 7. A memorial from certain members of the Associate Con-



gregation of Cadiz, respecting the duty of public covenanting. This memorial was, on motion, referred to a select committee, with instructions to report at the present meeting. Dr. Beveridge and Mr. Martin were appointed said committee.

No. 8. A Report of the Presbytery of Miami, on the printed draught of a book of discipline. This report was, on motion, laid on the table.

No. 9. A call from Tuscaloosa for Mr. Joseph T. Cooper. This call was, on motion, referred to the Presbytery of Miami.

No. 10. The Report of the Presbytery of Stamford. As there is no member present from said Presbytery, and as a standing rule of Synod prohibits the receiving of a report from any Presbytery which has no representative present in the Synod, it was, on motion, resolved, that the aforesaid rule be rescinded. The Report was then read, and on motion, referred to the committee of supplies, and on the funds.

*Report of the Presbytery of Stamford.*

No material change has taken place in our settled congregations since last meeting of Synod. The supply allotted to us was received, which, we trust, has proved refreshing to our vacancies.

We regret to observe that the small balance due to Mr. McGill, for missionary services in our bounds last year, was not paid. This, we believe, was an oversight, owing to the press of business. To prevent such an occurrence, Presbytery have paid whatever arrears were due to Messrs. Small and Walker, (namely, \$16,25 to the former, and \$12 to the latter,) and wish to do so in future to those who may be appointed to us, if we be allowed by Synod, to retain, and apply, to this purpose the collections that have been, or may be raised in our congregations for Synod's funds, so far as this may go. In hope of being allowed to do so, we retain for the present, a collection from the Associate congregation of Dumfries, amounting to \$15,37½.

Presbytery have sustained a call from London Congregation, for Mr. Edward Small, preacher, which we transmit to Synod for presentation.

We trust, that Synod will grant us as liberal a supply of preachers as circumstances will permit. Supply equal to a preacher the whole year, would be desirable, as we have the prospect of soon organizing another congregation in Chinguacousey, and would wish to be able to meet other applications.

As Synod's former intention of making to our Presbytery a donation of Testimonies has never been carried into effect, we hope that it may be done now, as the want is great and increasing.

A day of fasting has been generally observed by our congregations, but it has been found that that appointed by Synod is often at a season when it is very difficult for many of our people to attend. We would therefore suggest the propriety of a later period in the winter being fixed, if a simultaneous and universal observance is expected.

DAVID COUTTS, *Moderator.*

Messrs. Miller, D. Gordon, John Robertson, and John Bishop, asked and obtained leave of absence.

No. 11. A memorial from James Mitchell on slavery, and

No. 12. A memorial from certain brethren of the Congregation of Massie's Creek, in relation to the Ferguson case, now in the hands of Synod. Both these memorials were, on motion, referred to the committee of Bills and Overtures.

No. 13. A communication from the Rev. Dr. Pressly, as a member of a committee appointed by the Convention of the Reformed Churches lately held in this city, containing a copy of the proceedings of said Convention, and requesting the appointment of delegates, by this Synod, to attend another meeting of the Convention, to be held at Philadelphia, on the third Thursday of September next. This communication was, on motion, referred to a select

committee, consisting of Dr. Ramsay, Dr. Beveridge, and Mr. Anderson.

The commission appointed to meet at Massie's Creek, last July, laid their Minutes on the Synod's table, and on motion, the commissioners were ordered to prepare a condensed report of their proceedings, to be published with the Minutes of Synod.

During the progress of the discussion, in relation to the above Minutes, the members of the Presbytery of Chartiers, had asked and obtained leave of absence during the remainder of the present sitting.

Adjourned till 2 o'clock. Closed with prayer.

2 o'clock, P. M.

The Synod met, and was opened with prayer. Members present as above. The Minutes of the forenoon sitting were read and approved.

Papers being called for, the following were given in and read, namely,

No 14. The Report of the Presbytery of Cambridge, which was, on motion, referred to a select committee, consisting of Dr. Ramsay and Mr. J. Scroggs.

#### *Report of the Associate Presbytery of Cambridge.*

The Associate Presbytery of Cambridge report, that though they have cause to bless God, that he is still maintaining his cause among us, and has been "*lifting up a standard when the enemy was coming in as a flood*, yet there is occasion for *great searchings of heart for the divisions of Reuben*. This Presbytery have suffered the loss of one member, the Rev. A. Whyte, since the last meeting of Synod, by withdrawal; but, with this exception, they have, through the mercy of God, enjoyed peace among themselves, and harmony of sentiment and action. Yet they have with grief seen the congregations under their care tempted and disturbed by separatists, and some of the people drawn away from their profession. *Christ's fan is in his hand, and he is purging his floor*, and though the Presbytery feel it as a chastisement, they believe that it is a work of mercy for the support of truth and godliness. But as Christ's work, whether of mercy or of judgment, requires action of his followers, so the attention, not only of Presbytery, but of Synod, is necessary to this section of the church. (The attention of Synod is especially requested to the conduct of those whose sentence of deposition, they last year confirmed, and of others who have taken part and encouraged them in their disobedience and disorder.) Dr. A. Bullions and Mr. Stalker have continued the exercise of the ministry in ordinances both teaching and sealing; they have disregarded and trampled on the decisions of Synod as well as of Presbytery, and contemned the authority and order of Christ's house. They have set an example of insubordination which some of the people have followed, and become fugitives from discipline. Their doctrines virtually denying church government and discipline, have been embraced by the latitudinarian, the ignorant and unstable. They have entered other congregations than their own under the care of this Presbytery, dispensed ordinances among them, and led some of the unstable from the communion of the Associate Church in devotion to persons and to a party. The Associate Presbytery of Vermont, have encouraged them and assisted in these disorders and schisms, by one of the grossest outrages on Presbyterial order and government, respecting which, a special report will be laid before Synod. Those deposed ministers have held out the idea to their people and to others, that the decisions of Synod in their cases were not final—that their protests were admitted, and that they have a right to preach under them, contrary to the express decisions of Synod in these cases, and many profess to follow them through the influence of these representations. It is hoped that Synod will not allow these measures and representations to pass unreprieved, nor suffer the people to be farther ensnared without taking such measures as may be calculated to undeceive the ignorant, to correct mistaken apprehensions, and to maintain the order of the Presbyterian church government. The Presbytery have endeavoured to deal with Messrs. Stalker and Bullions, according to the order of Synod, but have received little in answer to their citations but refusals and expressions of contempt. Presbytery would ask the advice of Synod what farther measures they

should take in the cases of these men respectively. A special report on the case of the Rev. A. Whyte, will be laid before Synod.

Presbytery acknowledge the diligence and faithfulness of the Synod's commissioners, Messrs. McKee and McGill, although their labours did not produce the desired results.

The vacancies attached to this Presbytery in Canada have had but little supply during the past year. The necessities of the congregations in the immediate vicinity of the members of Presbytery, have required special attention on account of their peculiar circumstances; and much of the supply allotted to this portion of the church by Synod was appointed at such a season, that the Presbytery could not avail themselves of it for the assistance of the vacancies in Canada. The Presbytery would renew their request that Synod would allow some special supply to those vacancies, and furnish the necessary expenses of it. Presbytery acknowledge the commendable punctuality of the probationers sent to them in the fulfillment of their appointments. The Rev. George M. Hall, by an arrangement with a member of this Presbytery, has been in our bounds for some months; and though we regret the privation which his congregation in Indiana have suffered by his absence and by the Providential failure of the arrangement for supply in his place, yet we feel grateful for the acceptable assistance thus providentially rendered to us and the congregations under our care. Presbytery still request such a share of supply as Synod can afford. There is due to Mr. James Law, the sum of \$15, for missionary services in Lower Canada, which Presbytery request Synod to furnish from their funds.

D. GORDON, *Moderator.*

A. ANDERSON, *Presbytery Clerk.*

No. 15. A memorial from the session of Caesar's Creek, on the subject of occasional hearing, which was, on motion, referred to the committee of Bills and Overtures.

On motion, it was resolved, that the Report of the committee of last year on the Ferguson case, lying on the Synod's table, be referred, together with all the papers relating to said case, to the committee of Bills and Overtures.

No. 16. A memorial from certain brethren under the inspection of the Presbytery of Stamford, complaining of the procedure and decisions of said Presbytery, in refusing to receive and sustain a charge laid against the Associate Session of Dumfries. This memorial was, on motion, referred to a select committee, consisting of Messrs. S. Hindman, Donnan, and Miller.

No. 17. The Report of the Presbytery of Ohio, which was, on motion, recommended to said Presbytery.

No. 18. A communication from the Associate Synod of original Seceders in Scotland, which was, on motion, referred to a select committee, consisting of Dr. Ramsay, and Messrs. Anderson and Imbrie.

No. 19. The Report of the Presbytery of Albany, which was, on motion, referred to the committee of Supplies.

#### *Report of the Associate Presbytery of Albany.*

For some time past the Head of the church has been subjecting to a severe trial the fidelity of this Presbytery, in the matter of "holding fast his name." It is hoped, however, that through the good hand of our God upon us, we shall be enabled to "abide the trial," and "endure to the end," and that our "steadfastness in the faith," will be made manifest to all. It is known to the Synod, that some, who were formerly associated with us in the public maintenance of a witnessing profession, and associated, too, by pledges of the most sacred character, have abandoned our standard—"have gone out from us." This schism, whatever may be pretended to the contrary, originated doubtless in a want of cordial attachment to the principles of our public profession. Hence, though the Presbytery has by this defection been reduced in number, there has been no reduction in point of *real* strength. The cause, in which the Associate Church has displayed her banner, is *really* in as good condition within our bounds as ever it was. However much, therefore, the conduct of our schismatical brethren, and their adherents is to be lamented on their own account, it rather furnishes matter of gratulation than otherwise, when the true

interests of our Zion are taken into consideration. It is truly a dangerous case when "a man's foes are they of his own household." Although, therefore, the Presbytery has been called during the past year, to contend against the most unprincipled opposition, yet that opposition has been from *without*; and hence, the danger arising to our holy cause has not been really so great as in former years, when the same opposition was waged against us, but from *within*.

As the Synod must be aware of the existence of the schism to which we have referred, it will not be necessary that we should, at present, particularize any thing more concerning it. It may be stated, however, that the congregations adhering to the Presbytery appear to be generally in a settled state, and manifest a becoming degree of attachment to the cause of truth as exhibited in our public profession.

The second congregation in the city of New York has been called in the Providence of God to encounter a succession of trials, which have greatly enfeebled it; but we nevertheless hope, that it will prove instrumental in keeping alive the secession cause in that city.

In September last the Presbytery found it necessary to deprive Mr. James Williamson of the authority formerly given him to preach in the Associate Church, and to suspend him from the fellowship thereof, on account of his insubordination and schismatical conduct.

The Presbytery, also, in obedience to the order of Synod undertook "to deal" with the suspended brethren, namely, Messrs. P. Bullions, Stark, and Blair; and having cited them three several times to appear and answer for their misconduct, but without receiving from them the least notice whatever, the Presbytery found itself shut up to the infliction of a higher degree of censure upon them. Accordingly, on the 17th of April last, the aforesaid suspended brethren were in the name and by the authority of Zion's King, deposed from the office of the holy ministry.

The Synodical fast was duly observed by our congregations, though, in some instances, not on the day appointed by the Synod.

Owing to bodily indisposition, our brother Mr. De Freest was unable to fulfil his Synodical appointments at the south.

The Synod is respectfully requested to grant us an adequate portion of supplies for our vacancies during the ensuing year.

Respectfully submitted,

PETER CAMPBELL, *Moderator*.

Pittsburgh, May 23d, 1839.

No. 20. The Report of the Presbytery of Chartiers, which was, on motion, referred to the committee of Supplies.

#### *Report of the Associate Presbytery of Chartiers.*

Since the last meeting of Synod the calls reported for Mr. David Thompson, have been presented, and the call to the united congregations of Mount Hope and Cross Creek accepted. He has been accordingly ordained as their pastor. Calls have also been moderated for Mr. John W. Harsha, in the congregations of Noblestown, and also of Ohio, which have been sustained, and are hereby forwarded to the Synod to be presented. The Rev. Alexander Wilson, without any notice given to the Presbytery, has relinquished the congregation of Peter's Creek, and the communion of the Associate Church. His late congregation is to be added to the list of our vacancies, and the Synod will perceive from their statements, that a greater portion of supply than usual will be necessary to meet the wants of this and other vacancies.

Mr. Sawyer was admitted to attend the Theological Seminary, but not having completed the usual preparatory studies, he will give attention to these during the summer in order to his full admission as a student. The members of the Presbytery have all observed the Synodical fast. We have nothing farther to report, unless it be that through the divine goodness, nothing has occurred for several years past to interrupt the harmony of our members, or materially to affect the prosperity of our congregations.

WILLIAM WILSON, *Moderator, pro tem.*  
JAMES RAMSAY, *Clerk.*

The Report of the Presbytery of Shenango, as corrected, was given in, and on motion, referred to the committee of Supplies.

To the Associate Synod of North America, to meet in Pittsburgh, 4th Wednesday of May, 1839,

#### *The Presbytery of Shenango report,*

That peace and prosperity seem again to be restored, in this portion of Zion, and have reason to be thankful, that we have not such evidences, now, of the Lord's con-



troversy; as we had some time past, in the reduction of our number, and are encouraged, to hope, that his chastenings, in this respect, will ultimately be overruled for profit. The persons allotted by Synod, to supply our vacancies, promptly fulfilled their appointments.

The pastoral relation between Rev. A. Boyd, and his congregation was dissolved, in October last; since that time he has been supplying in some of our vacancies. A call from the united congregations of Springfield, and Rocky Spring, for Mr. Edward Small, was sustained in January last, and on presentation, was by him accepted.

A call has been sustained from the congregation of Mercer, for Mr. James P. Smart, likewise a call from Cherry Run congregation, for half the ministerial labours of the Rev. Thomas Ferrier, which has been sustained by Presbytery, and which we hope will be accepted. No other material changes have taken place; and we again crave of Synod a just proportion of supply.

Respectfully submitted, by order of Presbytery.

WILLIAM C. POLLOCK, *Clerk.*

On motion, it was resolved to inquire how far the Synod's order of last year, in relation to absentees from the Synod's meeting, had been complied with by Presbyteries. After some conversation, it was agreed to suspend the inquiry, and appoint a committee to ascertain to what Presbyteries, respectively, the absentees from last meeting of Synod belong, and report before the Synod rise. Messrs. D. Gordon and Rodgers were appointed said committee.

The records of Presbyteries being called for, the following records were declared to be forward, and referred to their respective committees, as follow: namely,

Those of the Presbytery of Allegheny, referred to Messrs. Dickson and Lindsay.

Those of the Presbytery of Shenango, referred to Messrs. Clokey and Hanna.

Those of the Presbytery of Ohio, referred to Messrs. S. Hindman and Donnan.

Those of the Presbytery of Chartiers, referred to Messrs. J. Scroggs and Imbrie.

Those of the Presbytery of Muskingum, referred to Messrs. Hall and McKee.

Those of the Presbytery of Miami, referred to Messrs. Isaac and Irvine.

Those of the Presbytery of Indiana, referred to Messrs. Lindsay and Patterson.

Information was given that the records of the Presbyteries of Richland and Illinois were not in readiness—the excuses offered were sustained.

On motion, Mr. Dickson was added to the committee to transcribe the Minutes.

No. 21. A petition from Sumpter County, Alabama, for supply, which was, on motion, referred to the committee of Supplies.

No. 22. A petition from persons claiming to be the Associate Congregation of Cambridge, complaining of certain grievances in their situation. The Moderator having decided that this paper could not be received, an appeal was taken from the decision, but not sustained. From this decision, Mr. Heron entered his dissent.

On motion, it was agreed to take up the appeals from the decision of the Presbytery of Miami, in relation to the violation of the Synod's rule, on the publication of the purpose of marriage, by Thomas White and Mr. Heron. The report of the committee of

appeals laid on the table last year, was read, together with all the papers connected with the case. The parties were heard and removed, and a motion was made to sustain the appeals. While this motion was under consideration, the Synod adjourned till the usual hour to-morrow morning. Closed with prayer.

*Friday, May 24.*

The Synod met, and was opened with prayer. Members present as above. The Minutes of last sitting were read and approved.

Mr. Blair gave notice that he protested against the decision of yesterday afternoon, in relation to the petition from the Congregation of Cambridge. In this protest he was joined by Mr. Brown.

On motion, Dr. Ramsay and Mr. Miller were appointed a committee to complete the minute in the above case.

Papers being called for, the following were given in and read: namely,

No. 22. A memorial from certain brethren in the bounds of the Presbytery of Miami, complaining of certain decisions of Synod last year, in the case of the Presbytery of Albany, Dr. A. Bullions, and Mr. Stalker, and praying for a reconsideration and reversal of said decisions. This memorial was, on motion, referred to a select committee, consisting of Dr. Beveridge, and Messrs. Walker, and J. Scroggs, with power to send for persons and papers.

No. 23. The Report of the Presbytery of Indiana, which was, on motion, referred to the committees of Appeals and Supplies.

*Report of the Presbytery of Indiana.*

In presenting this our first report to Synod, we have only to state, that agreeably to a previous order of Synod, the Presbytery of Indiana was organized at Bloomington on the eighth of August, 1838. A number of petitions were presented at that meeting, for supply of gospel ordinances, and they have since increased. Judging from the solicitude expressed in these petitions, we are led to believe that there is among the many destitute people within our bounds a hungering and thirsting after righteousness, and to trust that the Lord will in his own good time fill them according to his promise. There appears, also, to be a commendable attention to ordinances where they are enjoyed. During the few months that we have existed in a presbyterial capacity, we have neither witnessed nor felt any thing but peace and tranquillity, and our hope and prayer is that these rare blessings may be long continued with us. But whilst we have cause to rejoice and take courage on the one hand, we have experienced something of divine chastisement on the other. Our brother Mr. Ingles, in consequence of ill health, has preached but three Sabbaths since August, and as there is but little hope entertained of his recovery soon, it would seem but just that some provision be made for supplying his destitute congregations. A liberal portion of Synod's aid is earnestly solicited on another account. Mr. Hall having been disappointed in his expectation of one to fill his pulpit during his absence the last winter, his people have been destitute the principal part of the time, and as it is probable that he will feel it necessary, for providential reasons, to resign his charge soon, they may be vacant a considerable part of the ensuing year. A call from the Associate Congregation of Bloomington for the ministerial labours of Mr. Isaac N. Laughhead, has been sustained by Presbytery, which, together with the accompanying papers, is herewith transmitted to Synod, to be presented to the candidate with other competing calls. Also, a call from the united congregations of Princeton and Midway for Mr. John L. McLean has been sustained by Presbytery, which, together with other accompanying papers, is herewith handed over to Synod for presentation. We have farther to state that Mr. James A. Brown having requested the privilege of prosecuting his studies under the care of Presbytery during the last winter, and the professors of the Theological Seminary having signified their willingness that he should do so, his request was granted, and, accordingly, he continued under our direction through the winter, during which time he manifested commendable diligence and improvement. As it respects the difficulty about occasional hearing,



which stood in his way of obtaining license last year, we are happy to state that it is now entirely removed, and we feel the utmost freedom in recommending him as a candidate for licensure as soon as convenient. Respecting the case of Mr. Beggs, referred to us at last meeting of Synod, we have only to state that the papers in the case not being forwarded in time, nothing could be done at our first meeting, and when they were afterwards obtained were found so utterly defective, there being no libel or charge formal, nor informal nor any properly authenticated minute in the case, Presbytery, thinking it impracticable to come to any proper decision under the circumstances, resolved after due consideration to refer the whole matter back to your Rev. body, and transmit the papers; and in doing so we would humbly and earnestly entreat Synod to take up and issue the case at the present meeting, if possible, since the cause of truth and good order has already suffered much by unnecessary delay. We are, also, sorry to inform Synod that Mr. Beggs has been preaching, notwithstanding his suspension by the proper authority. This he acknowledged at our first meeting, and we entreated him to desist, though the time might seem to be long, which he declared to be the reason of his doing so. He accordingly did cease for a few months, but after the Presbytery referred his case back to Synod he resumed preaching, and continued, according to his own acknowledgment, to do so through the winter, giving as his reason that he thought our deed equivalent to an acquittal; but how he could arrive at such a conclusion we cannot say. Having thus endeavoured to discharge the duty assigned us, but failed through a want of the requisite papers, and having given Synod such information as we possessed on the subject, we leave the whole matter to your disposal, trusting that it will be speedily and righteously terminated.

By order of Presbytery,

J. M. HENDERSON, *Moderator.*

JAMES DICKSON, *Clerk.*

No. 24. The Report of the Presbytery of Richland, which was, on motion, referred to the committees of Bills and Overtures, and also of Supplies.

*Report of the Presbytery of Richland.*

In presenting our first report we have to state, that—in obedience to the order of Synod, the ministers with their elders respectively, included in that part of the Presbytery of Muskingum lying west and north of the Tuscarawas, and Muskingum rivers, met at Wooster, on the 1st Wednesday of August last, and were constituted into a Presbytery by Mr. Samuel Irvine, who previously preached from Psalm 133rd, 1st.

The calls for Mr. Robert Forrester mentioned in the last annual report of the Presbytery of Muskingum, with one for the same person from the congregation of Ohio, transmitted by the Presbytery of Chartiers, being presented; and that from Truro accepted; Mr. Robert Forrester, on the 7th of November last, was ordained to the office of the holy ministry, and installed pastor of the congregation of Truro.

Recently a change has been effected in Mr. Hindman's charge. Formerly it consisted of three branches; now it consists of four. In consequence of the southern part of Washington congregation having been by Presbytery struck off into a regular vacancy, the northern part felt unable to retain the time previously enjoyed by the whole of the original congregation, namely, one third, and accordingly petitioned to be released from their pastor one-half of said time. The congregation of Mansfield, which, also, had enjoyed a third of the time, avowedly on account of inability to support, presented a similar petition. Both these petitions were granted by Presbytery, and in consequence Mr. Hindman was left unsettled one-third of his time. Soon after, a call from the conjoined congregations of Killbuck and Mohican, for two-thirds of the time, with one from South Washington for one-fourth, were presented to Mr. Hindman, the latter of which was accepted, still, however, one-twelfth of his time is not occupied in a settled way.

The supply allotted to us by Synod was not all received. Mr. Samuel McLean neither came into our bounds, nor sent any excuse for not doing so. Mr. Small, we suppose, was prevented from fulfilling his appointment with us, by his accepting a call in a different Presbytery. Mr. I. N. Laughhead, by bodily indisposition, was prevented from fulfilling his regular appointment, but came and supplied in our vacancies during the month of April. Messrs. Harsha and Smart fulfilled their appointments. Besides three organized vacancies, we have application from four different places for preaching, and, therefore, would solicit as liberal a proportion of supply as the general demand will warrant.

To the book of church government and discipline submitted to the several Presbyteries two years ago, we have given some attention, and would say, that, while we

think it in some respects preferable to the one now in use, we cannot consent to its adoption as a substitute without some amendments. In a new book of the kind, not to mention the grounds of censure enumerated in the old, would have, we apprehend, an injurious effect—at least it should contain a distinct and explicit reference to the Testimony and Confession on the subject, with a statement of those offences now judged censurable, though not expressly mentioned in the above standards; for example, the practices of occasional hearing and slave-holding. The forms appended to the old should be retained in the new, and others, namely, of censure, and the obligations in baptism, added. It would, we think, also be for edification and peace, to define a protest as taken against a decision of the highest court; showing what privileges a protestor may claim in such a case.

As the subject of slavery is now deeply agitating the community—and as some in our own communion are unwilling to admit the immorality of holding human beings as goods and chattels; and others, while they admit slavery to be a sin, maintain that the people of the non-slaveholding states have nothing to do with the evil, we would suggest the propriety of Synod's addressing a letter to the churches under their care on this subject. A call from the conjoined congregations of Killbuck, Mohican, and Clear Creek, for Mr. I. N. Laughead has been sustained, and is herewith transmitted, to be presented as soon as convenient. In conclusion, we have to express our acknowledgement of the divine favour manifested to us in our infant state.

By order of Presbytery,

S. IRVINE, *Moderator.*

J. M'KEE, *Presbytery Clerk.*

No. 25. A call from the Congregations of Princeton and Midway, for Mr. John L. M'Lean, referred to in the Report of the Presbytery of Indiana, and

No. 26. A call from Bloomington for Mr. I. N. Laughead, referred to, in the above report. These calls were, on motion, laid on the table.

No. 27. The Report of the Board of Managers of the Theological Seminary, which was, on motion, laid on the table.

*Report of the Board of Managers of the Theological Seminary.*

The annual meeting of the board took place on the 27th of March, at the Theological Seminary.

The number of students in attendance during the last session was twenty-one. Their names and grades respectively are as follow, namely: Messrs. Thomas Gilkerson, James Hawthorn, William Smith, and David R. Imbrie of the 4th year.

Messrs. John Bryan, John M. French, Isaac Law, Daniel H. A. M'Lean, Archibald Reid, and George C. Vincent, of the 3rd year.

Messrs. Ambrose Barcroft, David Bullions, William J. Cleland, James R. Doig, James W. Logue, John Patrick, John Tod, and Thomas B. Walker of the 2nd year, and Messrs. Titus Bassfield, Robert J. Hammond, and Benjamin F. Sawyer, of the 1st year.

Discourses were delivered by all the students excepting one of the 3rd year, (who was prevented by indisposition,) and those of the 1st year, which were generally considered as respectable specimens of theological attainments. These of the 4th year were examined on the distinguishing principles of the Secession Church, and their answers were satisfactory.

The board take the liberty of expressing their opinion, that it would be improper for Mr. John Patrick to continue his theological studies, as he has stated doubts concerning the immorality of slavery, in opposition to the act of Synod, and as he has withdrawn for some time from the communion of the church.

A contribution has been received from a friend of the Associate Church, amounting to one hundred dollars, which has been distributed by the board equally, to the aid of five students of theology.

By order of the Board,

THOMAS HANNA, *Secretary.*

P. S. According to the organization of the board, the term of service of Messrs. Donnan and Walker will expire at this meeting.

No. 28. A memorial from certain brethren, in the bounds of the Presbytery of Miami, in opposition to the one voted above, and marked No. 22. This Memorial was, on motion, referred to the same select committee as the former.

No. 29. A paper containing reasons of protest by Mr. Stalker, against the Synod's decision of last year in his case, and a petition for a reconsideration of the case. The first part of this paper was, on motion, laid on the table. The petition was rejected as inadmissible.

No. 30. A memorial and petition from the Congregation of N. Argyle, in relation to the case of their pastor, Mr. Stalker. The Moderator having decided that this paper is not admissible, till it come through the Presbytery of Cambridge, an appeal was taken from the decision, but not sustained. From this decision Messrs. Heron, Ferrier, Blair, Brown, and Rough, entered their dissent. Mr. Clokey also dissented, for reasons to be given in.

No. 31. A petition from the Second Congregation of New York, praying for pecuniary aid from the Synod in maintaining a stated dispensation of gospel ordinances among them. This petition was, on motion, referred to the committee of Missions. Dr. Bruce was, at his own request, released from serving on said committee, and Mr. Isaac, appointed in his stead.

No. 32. The Report of the Presbytery of Allegheny, which was, on motion, referred to the committee of Supplies.

*Report of the Presbytery of Allegheny.*

Presbytery, in presenting this, our report, to Synod, cannot refrain from expressing our thankfulness to the Author of all our mercies, that two ministers have been added to our number since the last meeting of Synod, and that peace and harmony prevail among the members and people. Mr. John M'Auley was ordained to the office of the holy ministry, in the Congregations of Upper Piney, Jefferson, and Cherry Run, in the month of July; and Mr. Rodgers has been installed in the Congregation of Allegheny.

Presbytery have failed in getting any supply from Synod during the last year, for our vacancies, excepting three or four Sabbaths from Mr. Ferrier: we think it will be obvious to any one who will look over the statistical table of the various Presbyteries, that there is not an equal distribution of the labours of our travelling preachers in the different Presbyteries. We hope Synod will attend more particularly to the claims of our Presbytery: Mr. Dickey has resigned his charge in the town of Kittanning, and remains with the other branches of his congregation. Mr. Blair has tendered the resignation of the Conemaugh branch of his congregation, and there is little doubt but it will be accepted by Presbytery, at its first meeting, which will take place in a few weeks. These things will show that our demand for supply of preaching is on the increase.

We have called on all the members of our Presbytery who left Synod, last year, before its close; and their reasons have been sustained by Presbytery.

We are very desirous that Synod should, at this meeting, be enabled on scriptural grounds to take some measures, which would effectually remove the various difficulties presently existing in our church. We feel, as members of the body, deep affliction, on this subject, and our people are much grieved, on the subject. "Behold how good and how pleasant it is for brethren to dwell together in unity." That the Lord may direct you in this, as in all matters, is our earnest prayer.

DAVID BLAIR, *Moderator.*

JOHN HINDMAN, *Clerk.*

The Presbytery of Philadelphia requested permission to defer the presentation of their report till to-morrow morning. The request was granted.

No. 33. A call from Clear Creek, Killbuck, &c., for Mr. I. N. Laughead, referred to in the report of the Presbytery of Richland. This call was, on motion, laid on the table.

No. 34. A representation and petition from a body claiming to be the Associate Presbytery of Albany, signed James Williamson,

Moderator, and Andrew Stark, Presbytery Clerk. This paper was, by the Moderator, pronounced inadmissible.

No. 35. Reasons of dissent, from the decisions of last year, in reference to the Presbytery of Albany, by a body calling themselves elders in the Second Congregation of New York. This paper was, also, decided by the Moderator to be inadmissible.

No. 36. A Report of the Presbytery of Cambridge, respecting the Presbytery of Vermont, complaining of certain steps in the proceedings of said Presbytery. This report was, on motion, referred to the select committee, to whom the memorials from the brethren of Miami, had been referred.

No. 37. A call from the Second Associate Congregation of Philadelphia, for Mr. Joseph T. Cooper. This call was, on motion, laid on the table.

Extracts of Minutes, from the Presbytery of Miami, were read, respecting the call from Tuscaloosa, for Mr. Cooper, and referring said call to Synod, as sustained. These papers were, on motion, laid on the table.

No. 38. A remonstrance and petition from the Associate Congregation of Barnet, against the proceedings of Synod last year, in the case of the Presbytery of Albany, Dr. A. Bullions, and Mr. Stalker, and praying for a review and reversal of said decisions. This paper was, on motion, referred to the select committee, to whom the other memorials, on the same subject, were referred.

No. 39. The Report of the Presbytery of Vermont, which was, on motion, referred to the committee of Bills and Overtures.

#### *Report of the Presbytery of Vermont.*

The Associate Presbytery of Vermont was constituted at the time and in the manner appointed by Synod at its last meeting. Few things of sufficient importance to report to Synod, have occurred in our Presbytery within the last year. Notwithstanding the aspect of the times is unfavourable, in some respects, we have some evidences of the Lord's gracious presence and power among us. At our first meeting a resolution was passed to request the Presbytery of Cambridge to transmit to us an account of the receipts and disbursements of their funds, for a few years past. Long since we have been informed, by the clerk of that Presbytery, of the receipt of our request. But that court, through want of courtesy, or some other reason, has not returned us any direct answer; although the Synod ordered "that all documents in the hands of the Presbytery of Cambridge, affecting the Presbytery of Vermont or any of its members, shall be transmitted to them." An account of their funds was necessary, not only to an equitable division of the Presbytery, but to counteract the injurious reflection upon the congregations in this Presbytery, implied in the last report of the Presbytery of Cambridge to Synod. At the same meeting, Dr. A. Bullions applied to Presbytery to be received and restored to his former standing in our Church. After consideration of his case, his application was received, and, on submitting to censure, he was restored to the communion of the church, and, to the office of the gospel ministry. In the "Religious Monitor," falsehoods and calumnies have been published against Presbytery and individuals, who are members of it. On account of these things, and others of a similar nature, this Presbytery cannot concur with the Synod in patronising that publication. We lament the sad strife and contention which agitate the Associate Church. May the God of Zion, who turns away ungodliness from Jacob, and redeems Israel out of all his troubles," repair the breach and heal these unhappy divisions.

All which is respectfully submitted to the Rev. Synod,

CLAUD GILFILLAN, *Presbytery Clerk.*

May, 7th, 1839.

The Presbytery of Ohio asked permission to defer the presentation of their report till the afternoon. The request was granted.



No. 40. The Report of the Massie's Creek Female Missionary Society, which was, on motion, referred to the committee of Missions.

May 6th, 1839.

REV. SIRS,

The Massie's Creek Female Missionary Society respectfully beg leave to address you on a subject which is intimately connected with the glory of the church's Head, and the everlasting welfare of immortal souls, and one in which we feel a deep interest. The subject of missions to the heathen has, of late, engaged the attention of the females of this section of the country, and considering the advantages we enjoy from a ministration of gospel ordinances, we think it our duty to do something for the spread of the gospel among those who are destitute of the blessings we enjoy. It is a fact, well known to us all, that by far the greater portion of the human family have never heard of the Redeemer's name, and are in the depths of spiritual darkness; and in the expressive language of Scripture, they are "without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, without God, and without hope in the world." Oh! how agonizing to think how many of those wretched beings are carried hourly to the gulf of endless perdition, without one solitary ray of hope of a happy resurrection beyond the grave. When the Redeemer was about to ascend to his mediatorial glory, he commanded his disciples,—"Go ye into all the world, and preach the gospel to every creature." "Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo, I am with you always, even unto the end of the world." Our sister denominations are actively engaged in fulfilling this command; they have carried the gospel even to farthest India, and that, too, mingled with error. And shall Seceders be the last to go and preach the gospel in its purity, in order to counteract the error and mischief that may be done by false teaching. Or will they 'fold their arms in listlessness,' and say, "The time is not yet come, the time when the Lord's house should be built."—Believing as we do, that the church, in her distinctive capacity, is the only authorized organ of missionary operations, we propose becoming auxiliary to Synod, to furnish them with pecuniary aid in spreading the gospel in heathen lands. We earnestly entreat you, at your present session, to take the subject into consideration; and may the God of missions guide and direct you in your decisions.

#### *Report.*

The Massie's Creek Female Missionary Society was organized January 2d, 1837. The object of the society was to gain information on the subject, to excite a missionary spirit, and also to raise funds for the support of foreign missions. Society, at a late meeting, passed a resolution—

"That all funds on hand, and to be collected, be placed in the hands of the Presbytery of Miami, until said Presbytery, or the Associate Synod, shall take definitive order on the subject of foreign missions, and that society inform Synod of what it has done. In compliance with this resolution, society has placed in the hands of the Presbytery of Miami eighty-two dollars forty-one cents, which can be had at any time it is called for. Society, though small, is now in successful operation: it has, at no period, exceeded twenty, the majority of the congregation having been deterred from espousing the cause on account of Synod not acting on the subject. We feel confident that were Synod to take some decisive measures on the subject, the Congregation would, unanimously, "come up to the help of the Lord against the mighty."

By order of Society,

JANE MOODIE, *President.*

MARY L. CASSIL, *Secretary.*

The committee of Bills and Overtures reported on the memorial from the Session of Caesar's Creek, on the subject of occasional hearing, and the report was adopted, as follows: namely,

#### *Report of the Committee of Bills and Overtures, on the Memorial of the Session of Caesar's Creek on the Subject of Occasional Hearing.*

Your committee beg leave to report, that as the apparent object of this petition is to have something more definite on the subject of occasional hearing, in a new book of discipline, than is in the present one, that said papers lie on the table until this book is before the Synod for consideration.

JOHN WALKER.  
THOMAS HANNA.  
JOSEPH CLOKEY.

The committee appointed, yesterday, on the subject of absentees from the last meeting of Synod, reported, and the report was re-committed.

Information was given to the Synod by Mr. Anderson, that Mrs. Smith, of Hebron, in the state of New York, lately deceased, has bequeathed a certain legacy to this Synod, payable after her husband's death; and that the husband proposes a compromise. In relation to this matter, it was, on motion, resolved, that the executor, Mr. Reid, be authorized to compromise the matter according to his discretion.

Resumed the consideration of the business left unfinished last evening; namely, the resolution to sustain the appeals from the decision of the Presbytery of Miami, in regard to the publication of the purpose of marriage. After some discussion, but before coming to a final vote, the Synod adjourned till the usual hour. Closed with prayer.

2 o'clock, P. M.

The Synod met, and was opened with prayer. Members present as above, together with Mr. James Geery, ruling elder, from the Second Associate Congregation of New York, who being present, was assumed as a member of Synod.

The Clerk of Synod not being present, Mr. Hanna was appointed Clerk, pro tem. Agreed to proceed with the business left unfinished in the forenoon; namely, the appeals from the decision of the Presbytery of Miami, in the case of the publication of the purpose of marriage. Soon after the commencement of the discussion, the Clerk appeared and took his seat. After a free discussion, the question was put, "Sustain the appeals, or not," and carried "Sustain."

The Minutes of the forenoon sitting were read and corrected.

The Presbytery of Miami gave notice that they had referred the cases, the appeals on which had not been decided, to the Synod for final issue. The reference was, on motion, accepted, and a committee appointed to prepare a resolution issuing the whole matter. Messrs. Martin, Hanna, and Clokey, were appointed said committee, and the committee, at their own request, had leave to retire.

Answers to reasons of protest by Dr. Bruce and others, against the decision of Synod last year, in the case of Dr. Bullions, were given in and read, and on motion, adopted.

We, the subscribers, protest against the decision of Synod, sustaining the Presbytery of Cambridge in its procedure in the case of Dr. B., for the following reasons,—reserving to ourselves, if we see cause, the right to assign others in due time.

1. Because of the great precipitancy of the Presbytery in the case, and the manifest want of Christian tenderness, manifested by Presbytery in their procedure. It is admitted, on all hands, there was uncertainty as to the words used by Dr. B., which gave offence. While he was insisting that what the Presbytery charged him with, was not his language, and did not convey his meaning, he was silenced by the Moderator; and during this imposed silence, even after he protested against the correctness of the minute professing to state his language, he was judged worthy of censure. The sentence was proposed to be executed, and because Dr. B., under all the irritation necessarily resulting from such treatment, did not immediately submit to the censure which appeared to him in the circumstances harsh and unjust, he is immediately suspended.

2. Because, in this case, the Presbytery violated a plain rule of church order, in rejecting a protest against a final sentence, and proceeding to execute that sentence



when a protest had been entered against it. No principle is better settled in Presbyterian Church discipline, than that a protest and appeal sists [arrests] the final execution of the sentence. This rule was violated by Presbytery, and in so doing, the Synod sanction their deed.

3. Because, in our judgment, Dr. B. made ample acknowledgment of his offence, which ought to have satisfied the Presbytery, and should have been sufficient cause to sist all farther procedure in the matter.

4. Because, by this decision, the Synod have sanctioned the deed of Presbytery, in excluding three members of court at one time, and one at another from their seats in Presbytery on that case, against whom no charge is even alleged, which exclusion entirely changed the character of Presbytery, and vitiated its acts. To exclude any of them on the ground of relationship is sanctioned by no law or principle received by the Associate Church; nor approved precedent in that, or any other Presbyterian Church; and if alleged partiality in the Dr's. favour, was a good reason for the exclusion of any, surely partiality against the Dr., or, to speak more properly, prejudice against him, should have also properly excluded the others who did judge and condemn him.

5. Because the majority of those voting against Dr. B. were interested, and therefore could not be supposed to be impartial judges. But the decision of Synod says they were. The contempt of court was the alleged offence of slandering Messrs. Miller, Anderson, A. Gordon, and D. Gordon.

6. Because, by mixing up foreign and extraneous matter with the case, the decision of court is affected by that which constituted no part of the original offence, which ought to have been decided on its own merits. There was no allusion to any letters on the part of Dr. B., or of other members of Presbytery, till he was judged worthy of censure, and, therefore, they had no concern in procuring that decision unless secretly in the minds of members.

7. Because the Synod has sanctioned the principle that the Presbytery were right in proceeding in the case of Dr. B., when a declinature of their action and an appeal to Synod was lying before them.

8. Because, contrary to well-established constitutional law in this case, the Presbytery are sustained in deposing Dr. B. in his absence, which is not competent to a Presbytery, &c.

9. Because Synod have sustained the members of the Presbytery of Cambridge to sit and decide as judges in a case in which they were one of the parties, and consequently interested, and by the laws of all courts unfit to judge impartially.

10. Because of the fewness of the members present at these proceedings, and the hurry with which the whole matter was conducted, by meetings held at such times as rendered it impossible for the other members of Presbytery to be present.

ROBERT BRUCE,  
THOMAS GOODWILLIE,  
WM. GILKERSON,  
WM. GALBRAITH,  
WM. PRINGLE,  
THOMAS FERRIER,  
DAVID GOODWILLIE.

*Answers to Reasons of Protest given in by Dr. Bruce and others, against a Decision of Synod made in the case of Dr. A. Bullions, and the Presbytery of Cambridge.*

It should be observed, in general, respecting these reasons of protest, that the greater part of them are founded on misapprehension. The protestors had not learned the facts of the case, which may account for their votes and their protest, and, perhaps, for some reasons of a different nature which they have advanced.

1. The first reason complains of the *precipitancy* of the Presbytery in the case. This is a vague charge, a matter of opinion, and its proof almost always imaginary and uncertain. Speedy action is not always precipitancy. A fatal stroke for an irritating expression is precipitancy, but not so, if it be absolutely necessary in immediate defence of life. Dr. Bullions' expression, which *occasioned* his suspension, was itself suspending the entire action of the Presbytery, and holding the members disqualified for every part of ministerial duty. The Presbytery must suspend him, or suspend proceedings, and the members lie under the grave charge of *immorality and error*. The Presbytery too, gave him abundant time to explain, retract, confess his fault, or furnish the means of investigation. As he did none of these, and added open contempt, and as the sentence of suspension was not final, nor irreversible, the Presbytery were not precipitant. But even precipitancy is not necessarily a valid objection against a

decision of Presbytery, if that decision be correct, and much less is precipitancy in the inferior court a ground of condemning the decision of the superior court passed on the merits of the case. The charge of *manifest want of Christian tenderness*, is gratuitous, rash, and slanderous.

In this reason, it is asserted that, "It is admitted, on all hands, there was uncertainty as to the words used by Dr. B., which gave offence." This is a misapprehension of the facts of the case. Dr. Bullions had pleaded that there was uncertainty, but the Presbytery showed a record of the words, and abundant testimony besides, proving them.

2. The second reason complains that Presbytery violated a plain rule of discipline in rejecting a protest against a final sentence, and proceeding to execute that sentence. The protestors ought to have stated what final sentence they had in view. It is presumed they mean suspension. But this sentence was not final; it was a step necessary in the case, in order to the final issue of it. And, besides, there was no protest entered against this sentence till it was executed. This is another instance of a mistake of facts by the protestors. Though it is boldly asserted that a protest always sists the final execution of the sentence, the rules of discipline maintain the reverse. They expressly leave it to the judgment of the court whether to sist or proceed.

3. The third reason alleges that Dr. Bullions made ample acknowledgment of his offence, which should have satisfied Presbytery. It is supposed the protestors mean that he did this in his written disclaimer. But though he disclaimed the meaning attributed to him, he did not say what he did mean; he still left the expression unretracted, and his plea on it for the postponement of the business of Presbytery not withdrawn. And though he not only disclaimed the meaning attributed to him, but his words, yet he repeated his offensive words before he was suspended.

4. The fourth reason alleges that four members of Presbytery were excluded from their seats, without even a charge alleged against them. But it is not necessary to a just exclusion, that a charge should be made. Relationship is no charge nor ground of charge. It is strangely asserted that no law or principle received by the Associate Church sanctions the exclusion of any on account of relationship. Yet it has been a common practice, both in church and state, to exclude relations from acting as judges, and is expressly recognised in books of discipline. See Pardovan, book iv. tit. 5, Sect. 9.

Besides, prejudging the case was charged against one of the excluded members, and partiality also against the other three.

5. The fifth reason alleges that those who condemned Dr. Bullions in Presbytery were interested, and consequently partial judges. But even if this were true, it cannot prejudice the Synod's decision, which did not respect the Presbytery's partiality, but the merits of the case. The Synod's decision, therefore, was so far a proof that the Presbytery had acted above the influence of interest. This reason presents another evidence that the protestors did not understand the case. They suppose that the contempt of court with which Dr. Bullions was charged, consisted in his slandering four members. But Presbytery did not make the charge on this ground, but on the ground that he refused the means of investigation while they demanded these according to the acknowledged rules of discipline, and while he still held them under a charge; and, with this refusal, contemptuously saying, that they might censure him till they were tired. But farther, in answer to the allegation of interest, let it be remembered, that it is always admitted, that a court has the right of self-protection, and can justly punish contempt.

6. The sixth reason charges Presbytery with mixing up extraneous matter with the case, while they ought to have confined themselves to the original offence, and asserts that Dr. Bullions made no allusion to any letters till he was judged worthy of censure. This is another instance of a mistake of facts by the protestors. Dr. Bullions did, in his first offensive expressions, refer to the letters in question, as the ground of his charge, and this was presented to Synod on the trial. The contents of these letters had, indeed, no concern in the first decision of Presbytery, nor did they allow them any, although they had some concern in the latter decision, when it was proved that Dr. Bullions had made himself responsible for them. This was, therefore, no extraneous matter, and courts have always a right in their final sentence to accumulate all the offences proved against the member charged.

7. The seventh reason alleges that the Presbytery should have sisted procedure on account of Dr. Bullions' declinature, representing it as a declinature of the *action* of Presbytery. This is another instance of a mistake of facts of important bearing in the case. Dr. Bullions might lawfully have declined the *action* of Presbytery in the case as every lawful appeal does; but he declined the *authority* of Presbytery, which is unlawful, and warrants deposition as a high contempt of court. See Pardovan.

Dr. Bullions not only denied the authority of Presbytery, but even their existence, and, consequently, their authority. Synod, therefore, only maintained their acknowledged rules in this case, in sustaining Presbytery's procedure.

8. The eighth reason assumes that by well established law it is not competent to a Presbytery to depose a minister in his absence. This rule has been latterly often spoken of, but not pointed out. It might suit the wishes of some to have such a law, but it has, as yet, no existence in our books of discipline, and it would be fatuity in a church to adopt it. Deposition is competent to a Presbytery, a contemptuous absence is made a just ground of inflicting it. Pardovan, form of process, paragraph 6.

9. The ninth reason is much the same with the fifth. It alleges that the Presbytery were a party, even interested, and ought not to have judged in the case. If this were correct, no court could protect itself; it must submit to every contempt, because by the contempt of a member it has become a party; and thus a guilty member may arrest all procedure by adding contempt to his other crimes. But not even were the individual members of Presbytery parties in the case. The trial was not held on the slanders uttered by Dr. Bullions in his first offence, nor on the contents of the letters afterwards; on none of these did he give an opportunity for trial; but it was held on his contempt of court, violation of law, and on his responsibility for the letters.

10. The tenth reason alleges the fewness of the members of Presbytery, who decided in the case, and the hurried procedure, as reasons why Synod were faulty in their decision. But as the Synod decided on the merits of the case and sustained the decision of Presbytery, justice, it appears, was not wounded by the fewness of Presbytery, nor by their celerity. It is strange that such a reason of protest should be advanced. If Synod are bound by their rules to sustain a quorum of three in a Presbytery as a lawful court, why should they not acknowledge it when eight or nine members acted; and must six or seven months of laborious attention to the case be accounted a hurried procedure? The members of Presbytery that had a right to sit on the case, and who chose to attend, had always not only legal time, but abundance of time given between meetings.

A. ANDERSON,  
JAMES MARTIN.

Mr. Blair craved the privilege of joining in the protest against the decision of Synod last year in the case of Dr. Bullions. The Moderator decided that the claim was not in order.

Answers to reasons of protest by Dr. A. Bullions, against the decision of Synod last year, sustaining the decisions of the Presbytery of Cambridge in his case, were given in and read. These answers were, on motion, adopted.

The subscriber protests against the decision of the Associate Synod, passed this day, sustaining the Presbytery of Cambridge in suspending and deposing him, and that for the following reasons, which he now submits, reserving to himself the right to assign additional reasons in due time.

1. Because this decision of Synod sustains the Presbytery of Cambridge in suspending the subscriber on the ground of an alleged insinuation insufficient to warrant it, and which he disowned. The Presbytery charges him not with asserting, but insinuating that a member or members present were unfit to sit in any court, and for this alleged offence, the court suspends him, and continues this suspension, and even followed it up with deposition, although he solemnly asserted, that he had no recollection of having uttered the imputed offensive words, and declared that they did not convey the meaning he intended, that he regarded them as improper, and disowned them. Granting that the offence charged was actually committed, the above declarations given in to Presbytery, and recorded in their minutes, ought to have been accepted as an ample reparation.

2. Because of the conduct of the Presbytery, in proceeding to suspend the undersigned, when he had protested against the correctness of their minutes, and also against a previous decision to inflict upon him the censure of rebuke, and appealed to Synod, which conduct of the Presbytery was illegal, and contrary to the usages of the Associate Church, and ought not to have been done till this appeal was issued.

3. Because this decision of Synod sustains the Presbytery in excluding four of the ministers, who were members of that Presbytery, from their seats and votes, without any just reason, which entirely changed the character of the Presbytery, and rendered its decisions null and void, because they were not the decisions of the Presbytery, but the decisions of a part of the Presbytery, and the very reverse of what they would have been had the excluded members retained their seats, and been permitted to vote.

4. Because the decision of Presbytery, sustained by Synod, respecting an anonymous letter, was made by those members of Presbytery who were themselves interested in the matter, and could not have any right to vote in the case, and the trial was held after the subscriber had declined their authority, and could not consistently be present to defend his own interests.

5. Because this decision sustains the Presbytery in deposing the subscriber before he was thrice cited to appear before them, and was passed in his absence; both of which were altogether illegal, according to the long established rule, that no Presbytery can depose a minister without citing him thrice to appear before them, nor in his absence, unless it be the supreme court. But so far were the Presbytery from observing these rules, that they cited him only twice on the trial of the anonymous letters, and only one day intervened between the second citation and his deposition.

For these and other reasons, which may be given in due time, the subscriber protests against the above named decisions of Synod; holding that nothing is bound on earth, which is not bound in heaven, and will hold it to be null and void till reviewed and reversed, and claims all his rights as a minister of the gospel to discharge all the functions of the gospel ministry, as though no such act had passed.

ALEXANDER BULLIONS.

*Philadelphia, June 2d, 1838.*

*Answers to Reasons of Protest by Dr. Bullions against a Decision of Synod in 1838.*

1. The first reason holds the decision of Synod faulty in sustaining the Presbytery of Cambridge, in their suspending him for an alleged insinuation, when he had denied recollection of the words imputed to him and had disowned them. The allegation that Presbytery suspended Dr. Bullions for an *insinuation* is a mere quibble on words which were sufficiently explained in Synod. Dr. Bullions did utter words which were specified and recorded, and which carried an insinuation. He openly acknowledged and repeated these words before suspension. Nor was he suspended merely for the words, but for contempt of court by his refusing the means of investigating this charge, while Presbytery demanded them under acknowledged and necessary rules of discipline, by his persisting in his slander and contempt, and by his express mockery of Presbytery's action and authority. And though Dr. Bullions solemnly denied recollection of the words imputed to him, he himself again repeated them as the words that he had at first used, varying in no material point from the words charged against him by Presbytery, and he afterwards several times recognised them. And though he disclaimed a meaning, he did not explain his meaning, and thus he still kept up the charge.

2. The second reason alleges that the Conduct of Presbytery was illegal in suspending him when he had protested against the correctness of the minute, and against a decision to inflict the censure of rebuke. But books of discipline and common sense give to Presbytery the power of proceeding in trials and censures, notwithstanding protests entered, when the case requires it, and does not admit of delay, as in suspension and deposition instant for some crimes. Dr. Bullions' case was of such a class, because his charge as he made and maintained it by disobedience and contempt, necessarily suspended all business of Presbytery then and ever after, unless they resisted it by suspending him. He ought not to have a seat with them while he held them disqualified for a seat in Presbytery. Besides, in reference to his protest against the correctness of the minute, it must be remembered that the court were the only legal judges of what passed before them.

3. The third reason complains of the decision of Synod for sustaining the Presbytery in excluding four members from their seats and votes, without any just reason, which rendered their acts null and void. The exclusion of those members *without just reason* is here assumed, but not supported. No argument is offered to show that those members were excluded without just reason, and, therefore, no farther answer is called for. Yet it may be stated that Presbytery showed just reason for their exclusion, which was not disproved in Synod. Therefore, the part of the Presbytery remaining, being many more than merely a legal quorum, did lawfully act in the case; and the Synod justly sustained the Presbytery in their decisions.

4. The fourth reason alleges, that the members of Presbytery who acted in the case of the anonymous letters were interested, and thereby disqualified to act as judges. But all kinds of interest in a cause do not disqualify for acting as judges in it. We are all interested in the matters of our profession; but not, therefore, disqualified to act as judges respecting it. In the case in question, the matter of the anonymous letters was not in trial. And as the Synod decided on the merits of the case,



and sustained the Presbytery, the impartiality of the latter was proved, whatever temptations they were under to the contrary.

This reason farther adds, that Presbytery's decision respecting the anonymous letters was made after, Dr. Bullions had declined their authority, and that, therefore, he could not be consistently present to defend his interests. This, by the way, shows the necessity of the rule of discipline, which does not allow a member of Presbytery to decline their authority, nor even to stay all process by an appeal; for otherwise, fugitives from discipline would have the plea of legal order for their worst conduct, and crime, however great or manifest, must pass unpunished. But Dr. Bullions cannot complain that he had not opportunity of defence in Synod on the trial; and the decision of Presbytery had no effect in preventing such opportunity. It gave an additional opportunity.

5. The fifth reason complains that the decision of Synod sustains the Presbytery in deposing Dr. Bullions before he had received three citations. But, notwithstanding the pretence here, books of discipline do not require imperiously and universally three citations; they allow three citations, and they also allow deposition without this number, when refusals to attend, and contempt of court are offered. And such was this very case. Dr. Bullions not only refused to attend on the first citation, but he expressly declined, not only the action, but the authority of Presbytery. The rule here so confidently referred to, as prohibiting the deposition of a minister by a Presbytery in his absence, has no existence in our books of discipline; but the contrary does exist, expressly allowing deposition in his absence. If such a rule prevailed as Dr. Bullions pretends, it is not probable that any minister would be deposed by a Presbytery, however guilty he might be.

A. ANDERSON.

JAS. MARTIN.

The Report of the Presbytery of Ohio, as corrected, was given in and read, and, on motion, referred to the committee of Supplies.

[By some over-sight this report was not received by the editor. If forwarded, it will be inserted in a subsequent number.]

The committee appointed last year, to report some alleged errors in the minutes of the former year, were called upon for their report; but not being prepared, were instructed to report as early as practicable during the present meeting, and Mr. Miller was, on motion, added to the committee.

Agreeably to the standing rule of Synod, it was agreed to go into a nomination of members of the Board of managers of the Theological Seminary, in the room of Messrs. Walker and Donnan, whose term of service has expired. Messrs. Walker, Donnan, D. Thompson, and Thomas Wilson were put in nomination.

The Presbytery of Cambridge requested leave to retire a short time, for business. The request was granted.

On motion, it was resolved, that the calls now on the Synod's table, be presented to such of the candidates as are present.

In pursuance of this resolution, the calls for Mr. Joseph T. Cooper, from the Second congregation of Philadelphia, and from Tuscaloosa, were presented, and that from Philadelphia accepted.

The calls for Mr. John L. McLean, from the united congregations of Apple Creek and Buffalo, and from the congregations of Princeton and Midway, were presented, and that from Princeton and Midway accepted.

On motion, resolved, that the calls reported for Mr. I. N. Laughhead, be referred to the Presbytery of Miami, for presentation.

Paper No. 41, was given in and read; namely, a report from the Presbytery of Cambridge, on the case of the Rev. A. Whyte. This report was, on motion, referred to the select committee to whom

the several memorials on the proceedings of Synod last year had been referred.

Adjourned till the usual hour to morrow morning. Closed with prayer.

*Saturday, May 25.*

The Synod met, and was opened with prayer: members present as above. The minutes of last sitting were read and approved.

Papers being called for, there was given in and read,

No. 42, the Report of the Presbytery of Philadelphia, which was, on motion, referred to the committee of Supplies.

*The Associate Presbytery of Philadelphia, in compliance with the requisitions of Synod, report,*

That none of our vacancies within the past year have been settled. The Rev. James Templeton has laboured with much acceptance, within our bounds, several months during the past year. By order of Presbytery, a new congregation was organized by Mr. Templeton, in Union County, Pennsylvania, under the name of Rehoboth, and the sacrament of the Lord's supper dispensed amongst them in the month of May.

This adds another to our list of vacancies, and encourages us to hope that a banner for the truth will yet be displayed in other places, where it has hitherto been comparatively unknown. Our vacancies have had a limited supply of the preaching of the gospel. To the last, we allude not from any disposition to complain, as if it were altogether in your power to remedy it, for it is not to be denied that the labourers for the harvest are few; but, that your attention may be called to the subject, in order that some measure may be devised, if possible, tending to thrust more labourers into the harvest. We are aware that one step was taken towards this at your last meeting, but we are not aware that the funds disposable for such a purpose are of such an amount as to be of any material aid in effecting the desired object. Let, then, some plan be adopted to raise what is practicable. The settled congregations continue much as usual: no great increase or diminution has taken place; and, however it may be hereafter with respect to the latter, we have no reason to calculate much on the former, when causes local, as well as natural and moral, are operating against it. Those ministers that have pastoral relations, continue the same in number as when last reported, are in good standing, and remain in the active discharge of their pastoral duties. There are no ordained preachers without charge in Presbyterial connexion with us. The Rev. A. T. McGill, who was formerly placed in Carlisle and branches, and who was upon the plea of ill health released from them, but who afterwards received and accepted a call from the same places, and was, in consequence, continued by you under our inspection, has been by us suspended from the exercise of the office of the ministry, and the communion of the church. Since which time he has been received into the Presbyterian church under the General Assembly. As a fact, we are bound to make this announcement of it, and we would content ourselves with this bare announcement alone, were it not for some considerations which induce us to take a farther notice of it. There has appeared in a newspaper called "The Presbyterian," what purports to be a history of the proceedings of the Associate Presbytery of Philadelphia, that suspended, and of the Carlisle Presbytery that received him. This seems to have been done for two objects. The one to attract sympathy and notoriety. And this will doubtless be effected; for in these times there appears no surer way to attain it than for a person to be brought under the discipline of the church for erroneous conduct. But of this we do not complain, at least in this particular case; for some men deserve pity, and moreover, ought to be known. The other object, to cast odium upon the Presbytery. But here let it be remarked, in passing, that, if the individual felt himself aggrieved, he had only himself to blame: the improper manner in which he forced himself upon our notice, left us no alternative; for it was asking rather too much of us to withhold discipline and pervert judgment even for one who might have maintained a much more unequivocal course of conduct. But, to resume: in the publication referred to, and in a letter to the Carlisle Presbytery, asking admission, Mr. McGill says, in relation to the Associate Presbytery, "Upon my expressing doubts, &c., they immediately suspended me." Now, it is readily admitted that there may be an expression of doubts that is not censurable; but again, there may be in the manner of expression, or in the matter connected with the expression, things highly censurable. Therefore, in the case under consideration the Presbytery suspended Mr. McGill, for the following things. An advancement of sen-



timents, judged by them to be deistical. Statements, which known facts proved to be untrue, impeaching articles of faith solemnly engaged to be maintained, and an avowed intention of apostacy. And now need it be asked, were we not justified in doing as we did? But yet, in the face of these things, Mr. McGill comes before the Carlisle Presbytery, and seems to be understood as saying, "Dear brethren, I just simply expressed my doubts," no, nothing more, and, lo, they suspended me!" Some might call such conduct disingenuous, others an attempt to cover sin. Nay, it might perhaps be called by even a more characteristic name. Again; in said letter, Mr. McGill says, "My standing was unblemished." In reference to this declaration, we have only to say, that public rumour had for a length of time made several charges against him, which, in our opinion, seriously impeached his standing, and that this rumour had become so clamorous, that we felt ourselves bound in duty to notice it. Accordingly, a paper containing some of these charges was laid upon our table, in order that the truth or falsehood of them might be investigated. Upon our table this paper still remains. With this statement, to correct erroneous impressions that may have gone abroad about these matters, we dismiss the subject.—Mr. Joseph T. Cooper, who was sent into our bounds, and whom we were directed to take on trial for license, was, according to the usual order, on the fourth of July last, licensed to preach the everlasting gospel. A call for him from the Second congregation of Philadelphia is herewith transmitted for presentation. We ask a liberal portion of the supply at your disposal.

Respectfully submitted,

JOHN S. EASTON, *Moderator.*

JOHN G. SMART, *Clerk pro tem.*

The committee of Bills and Overtures reported on the representation and complaint of the Presbytery of Cambridge, against the Presbytery of Vermont, in the case of Dr. A. Bullions.

*To the Associate Synod of North America, to meet in the City of Pittsburgh, May 22d, 1839.*

The following representation and complaint of the Presbytery of Cambridge, respectfully sheweth to your Rev. body, that however painful it is to appear before you, in the attitude of complaining of the conduct of any of their brethren, a sense of duty to the cause of truth and order compels this Presbytery to call the attention of the Synod to some conduct of their brethren of the Presbytery of Vermont, which requires the judicial notice of the Synod.

Soon after the time had elapsed when, by the appointment of Synod, the Presbytery of Vermont was to constitute and hold its first meeting, a rumour prevailed in the bounds of this Presbytery, that Alexander Bullions, who was under sentence of *deposition* from the office of the ministry and the lesser excommunication from the fellowship of the church, and who had, by Synod, been remitted to the care of this Presbytery for farther dealing, had been received as a regular member of the Presbytery of Vermont. This Presbytery addressed a friendly communication to their brethren of the Presbytery of Vermont, requesting information respecting the truth of said rumour, to which communication the following is a copy of the only answer which has been received by this Presbytery from them.

"Barnet, September 28th, 1838.—To the Associate Presbytery of Cambridge.—By a resolution of the Presbytery of Vermont, which met at Ryegate on the 24th ult., it is made my duty to inform you that your paper concerning Rev. Archibald Whyte, and Rev. Alexander Bullions, D. D., was received and laid on the table.

CLAUD GILFILLAN, *Presbytery Clerk.*

Recently, however, this Presbytery has been certified of the fact, in a manner which leaves no room to doubt of its truth—particularly by a communication from the said deposed brother himself, and by an affidavit sworn to by the Rev. Archibald Whyte, a copy of which will be laid before Synod—and a report of a committee, appointed by this Presbytery to converse with Mr. Whyte on this subject, and, also, respecting the part which he himself took in the matter.

This Presbytery is of the opinion, that the conduct of the brethren complained of in this instance has given a deep wound to the cause of Christ in our bounds, and has done an injury to the cause of truth, which they may never see healed nor repaired. Their conduct has been certainly unparalleled in the history of the Associate Church, or indeed, it is believed, in any regularly conducted branch of the Presbyterian Church. It manifests,

1. Contempt of the authority of Synod.
2. It presents an instance of solemn mockery and perversion of the divine institution of church government.

3. The conduct of the Presbytery of Vermont was not only illegal and unconstitutional, but disreputable to the ministerial and Christian character of the brethren themselves of that Presbytery, and consequently calculated directly to injure religion, and more especially from the relation in which the only two ministerial members of that Presbytery stood to Dr. Bullions, the one being his brother-in-law, the other his son-in-law.

4. It is a most disorderly and irregular attempt to usurp the prerogative of a co-ordinate Presbytery, and to destroy all order and government in the church.

5. It was trifling with, and in direct violation of their ordination vows.

6. It was unbrotherly towards the Presbytery of Cambridge—and directly calculated to disrupt all fraternal feeling. This Presbytery would, therefore, request Synod to take judicial cognizance of the conduct of the Presbytery of Vermont, and give such judgment on the same as truth and duty may require.

Agreed to at Argyle, }  
May 1st, 1839. }

Signed, D. GORDON, Moderator.  
A. ANDERSON, Presbytery Clerk.

The committee of Bills and Overtures, on the representation and complaint of the presbytery of Cambridge respecting the official conduct of the Presbytery of Vermont in the case of Dr. Alexander Bullions, beg leave to report, that the history of this transaction in the Report of the Presbytery of Vermont is not materially different from the statements made in said complaint, and as that Report is also referred to your committee, both these papers shall be comprehended in this our Report.

The history of this extraordinary transaction is, that at last meeting of Synod Dr. Alexander Bullions, who had been deposed by the Presbytery of Cambridge, and this sentence being confirmed by Synod, was remanded to that Presbytery for farther dealing—instead, however, of submitting to Synod and Presbytery, he went and appeared at the bar of the Presbytery of Vermont—this Presbytery, without regard either to the Synod or a co-ordinate Presbytery, administered some kind of censure, and restored him to full standing in the Secession Church. Upon the conduct of the Presbytery of Vermont, your committee would therefore submit the following resolutions:

I. That the Synod concur with the following sentiments expressed in the complaint of the Presbytery of Cambridge respecting the conduct of the Presbytery of Vermont, in the restoration of Dr. Bullions, namely, that their conduct manifests,

1. "Contempt of the authority of Synod."

2. "It presents an instance of solemn mockery and perversion of the divine institution of church government."

3. "The conduct of the Presbytery of Vermont was not only illegal and unconstitutional, but disreputable to the ministerial and Christian character of the brethren themselves of that Presbytery, and consequently calculated directly to injure religion."

4. "It is a most disorderly and irregular attempt to usurp the prerogative of a co-ordinate Presbytery, and to destroy all order and government in the church."

5. "It was trifling with, and in direct violation of their ordination vows."

6. "It was unbrotherly towards the Presbytery of Cambridge, and directly calculated to disrupt all fraternal feeling."

II. That the conduct of the Presbytery of Vermont, during the first year of their Presbyterial existence, renders it evident to Synod that it is, for the present, unsafe to commit to them the Presbyterial oversight of that section of the church, by the Synod committed to their care.

III. That the Presbytery of Vermont be suspended from the exercise of Presbyterial authority until the next meeting of Synod, and that these brethren and all the congregations settled and vacant under their oversight, be committed to the care of the Presbytery of Cambridge, until next meeting of Synod.

IV. That the Synod order the clerk to cite the members of this Presbytery to appear at the bar of the Synod at its next meeting, to answer for their conduct as charged above.

JOHN WALKER,  
THOMAS HANNA,  
JOSEPH CLOKEY.

The Report, after amendment and a free discussion, was adopted by the following vote.

*Ayes.*—Dr. Beveridge, Messrs. Imbrie, Walker, French, Anderson, Miller, Hanna, Campbell, Martin, Clokey, M'Elwee, S. Wilson, Templeton, Smart, J. Bruce, Hall, Lindsay, D. Gordon, Web-

ster, Thomas Wilson, M'Kee, M'Arthur, John S. Easton, S. Hindman, Dickson, Patterson, E. N. Scroggs, D. Thompson, Ministers.—Messrs. John Robertson, James Reid, John Bishop, John Law, James Smiley, Elisha Putnam, Samuel Johnson, William S. Young, Aniel Rodgers, William Patterson, Hugh Hamil, William Scott, John Wilson, William Collier, John Carnahan, John Auld, Francis Grove, David Harvey, David R. Little, Thomas Latta, John Warnock, Andrew Glenn, Samuel Neily, William Smith, William Morris, William Cummings, Samuel Connelly, John Stewart, Joseph R. Dickson, John M'Dowell, Andrew Russell, John Sharp, James Geery, Ruling Elders.—61.

*Noes.*—Drs. Ramsay and Bruce, Messrs. William Wilson, D. M'Lean, sen., Donnan, France, Murray, Heron, D. Blair, Isaac, D. M'Lean, Jr., Henderson, Rodgers, Snodgrass, Douthet, B. Boyd, Galbraith, Pollock, Forrester, M'Gill, Irvine, D. Goodwillie, Ferrier, Ministers.—Messrs. David Brown, Thomas Rough, Joseph Stewart, Benjamin Babbett, Matthew R. Atcheson, David White, Thomas Mitchell, Alexander Gilmore, Robert Marshall, William Bell, William Pollock, Samuel Brownlee, Samuel M'Ewen, Ruling Elders.—36.

*Non liquet,\** Messrs. J. Scroggs, and J. Hindman.

From the adoption of the 2nd and 3rd resolutions in the Report Dr. Ramsay dissented. Mr. Donnan also dissented for reasons to be assigned, and was joined by Messrs. Heron, Isaac, W. Wilson, Douthet, France, Ferrier, Pollock, Rodgers, Brown, Rough, D. M'Lean, sen., Snodgrass, Babbett, D. Blair, Galbraith, Goodwillie, and M'Ewen.

Mr. Henderson craved to have it marked that he voted in the negative, not because he was opposed to the spirit of the Report, but because the resolutions do not sufficiently define the relations and privileges of individuals and sessions in that Presbytery, as under the care of the Cambridge Presbytery. Messrs. Irvine and B. Boyd wished the same explanation of their vote recorded.

The following resolution was then offered, and after some discussion adopted.

"On motion, resolved that the deeds of the Associate Presbytery of Vermont, restoring Dr. A. Bullions to the office of the ministry and the communion of the church, and admitting him as a member of that Presbytery, are null and void from the beginning."

The state of the vote is as follows:

*Ayes.*—Drs. Ramsay and Beveridge, Messrs. Imbrie, Walker, Murray, J. Scroggs, Isaac, Anderson, Miller, Hanna, Campbell, Martin, Clokey, M'Elwee, J. Hindman, D. M'Lean, Jr., Templeton, Smart, Henderson, J. Bruce, Hall, Douthet, B. Boyd, Lindsay, D. Gordon, Webster, T. Wilson, Pollock, M'Kee, John S. Easton, Forrester, M'Arthur, S. Hindman, Dickson, Patterson, E. N. Scroggs, D. Thompson, Ministers.—Messrs. John Robertson, James Reid, John Bishop, John Law, James Smiley, E. Putnam, S. Johnson, William S. Young, Aniel Rodgers, William Patterson, H. Hamil, William Scott, Thomas Rough, John Wilson, William

\* *Not clear.* A technical phrase in ecclesiastical proceedings, applied to such as decline voting on the question at issue.—*EDIT. MON.*

Collier, John Carnahan, John Auld, Francis Grove, David Harvey, David R. Little, Thomas Latta, John Warnock, Andrew Glenn, Benjamin Babbett, Matthew R. Atcheson, Thomas Mitchell, William Smith, Robert Marshall, William Bell, William Morris, William Cummings, Samuel Connelly, John Stewart, William Pollock, Samuel M'Ewen, Joseph R. Dickson, John M'Dowell, Andrew Russell, John Sharp, James Geery, Ruling Elders.—77.

*Noes.*—Dr. Bruce, Messrs. Heron, D. Blair, Snodgrass, Galbraith, Ferrier, Ministers.—Messrs. David Brown, David White, Ruling Elders.—8.

*Non liquet.*—Messrs. D. M'Lean, sen., Donnan, Ministers.—Messrs. Joseph Stewart, Alexander Gilmore, Ruling Elders.

From the decision adopting the above resolution, Dr. Bruce dissented, for reasons to be given in.

Messrs. S. Hindman, Templeton, William Pollock, and D. R. Little asked and obtained leave of absence for the remainder of this sitting.

Adjourned till 10 o'clock on Monday morning. Closed with prayer.

*Monday, May 27.*

The Synod met, and was opened with prayer. Members present as above, with the exception of Messrs. D. Harvey and John Warnock, whose excuses for absence were sustained, and that Robert M'Neil attended in the room of Samuel Neily, and William Robb in the room of Robert Leiper.—Mr. James M'Cormick, Ruling Elder, from the congregation of Peter's Creek, being present, was invited to a seat.

On motion, it was resolved that a portion of the present sitting be spent in the exercises of prayer and praise, and Messrs. Campbell and M'Kee were appointed to lead in these exercises.

After the religious exercises were closed, the minutes of Saturday's sitting were read and approved.

The committee appointed to bring in a Report, issuing the matter respecting the publication of the purpose of marriage, presented a report, which, being amended, was adopted as follows.

The committee appointed to draft resolutions for the issuing of the appeals from the Presbytery of Miami, report the following:

1. *Resolved*, That the Synod highly approve of the conduct of the session of Sugar Creek, in judging Thomas White to be worthy of censure, on account of his violation of the Synod's rule, relative to the publication of the purpose of marriage; but the Synod would, at the same time, recommend to that session to use as much lenity as they may deem consistent with duty in their farther dealing with the said Thomas White, or dismiss the case with an expression of disapprobation.

2. *Resolved*, That the conduct of the Rev. Andrew Heron, in marrying a couple in the bounds of another congregation, not merely in contravention of the Synod's rule, referred to in the preceding resolution, but in opposition to the known efforts of the minister and session of that congregation to enforce the observance of said rule, is viewed by this Synod as both disorganizing and unbrotherly, and, as such, highly to be disapproved of, and that Mr. Heron be warned against the commission of the same offence in future.

J. MARTIN,  
THOMAS HANNA,  
JOSEPH CLOKEY.

Papers being called for, the following were given in and read; namely, No. 43,—the Report of Daniel Murphy, assistant treasurer, which was, on motion, referred to the committee on the funds.

*Associate Synod in account with Daniel Murphy, Assistant Treasurer.*

1838.	Dr.	Cr.	
June 28, To cash paid James Graham, for services as sexton, . . . . .	20.00	By Balance in cash, as per report of June 2nd, 1838, 571.09½	
To cash paid Rev. Wm. Y. Hamilton for missionary Services, . . . . .	59.00	July 12, By cash for missionary fund from Mr. Alexander Bachop, Argyle, Washington County, N. York, . . . . .	100.00
To cash paid Rev Joseph M'Kee and Rev. A. T. M'Gill, expenses to N. York and Cambridge, . . . . .	63.00	1839.	
July 24, To cash paid Wm. S. Young, as per order of D. Houston, . . . . .	50.00	May 7, By Cash, for student's fund from one year's interest on Commercial Bank Stock . . . . .	99.00
Aug. 9, To cash paid John M. Scroggs . . . . .	100.00		\$770.09½
	\$292.00		292.00
		Balance . . . . .	478.09½

The above report, showing the state of Synod's fund at Philadelphia, with the accompanying vouchers, is respectfully submitted.

DANIEL MURPHY, *Assistant Treasurer.*

*Philadelphia, May 16th, 1839.*

No. 44, A Petition from certain subscribers in and about Canonsburgh, praying for liberty to hold meetings of the anti-slavery society in the buildings of the seminary, during the recess. Said petition was, on motion, referred to the board of trustees, with a recommendation that the use of the building be granted during the recess, both to the anti-slavery and colonization societies, if requested.

Adjourned till the usual hour. Closed with prayer. \*

2 o'clock P. M.

The Synod met, and was opened with prayer: members present as above, except that Mr. Alexander Reid attended in the room of Andrew Russell.—John Kayton in the room of Thomas Mitchell, and James Thom in the room of William Pollock.

The minutes of the forenoon sitting were read and approved. Messrs. Walker and Thomas Wilson were elected members of the board of managers of the Theological Seminary.

Papers being called for, there was given in and read, No. 45. A Report from Rev. A. Whyte, respecting the fulfilment of appointments by probationers in the Presbytery of the Carolinas.—This Report was, on motion, referred to the committee of Supplies.

The committee on Bills and Overtures reported respecting the delinquencies of certain probationers complained of in the Reports of Presbyteries. The Report was adopted.

*The Committee on Bills and Overtures report,*

Your committee find in the Reports of the Presbyteries of Miami and Illinois complaints against Messrs. S. M'Lean and William H. Walker, two of your itinerant preachers, for delinquency with respect to their Synodical appointments. As it would be evidently unjust to condemn without a hearing, your committee recommend, that as Mr. M'Lean is not present, his case be referred to the Presbytery of Philadelphia for such procedure as the nature of his delinquency will warrant. With respect to Mr. W. H. Walker, who is present, your committee recommend that he should now be called to the bar of Synod, to answer for his conduct.

JOHN WALKER,  
THOMAS HANNA,  
JOSEPH CLOKEY.



The same committee reported on the matters in the Report of the Presbytery of Richland, which had been referred to their consideration, and the report was adopted.

*The Committee of Bills and Overtures, on that part of the Report of the Presbytery of Richland referred to them, beg leave to report,*

That so much of said Report, as recommends certain amendments to the draught of a book of discipline now under the consideration of this Synod, lie on the table until said draught come before Synod for discussion.

And farther, that so much of said Report as requests Synod to address the people under their care on the *sinfulness* of slavery, and the participation of the non-slaveholding States in that sin, be granted, by the Synod's appointing a committee to prepare a letter accordingly.

JOHN WALKER,  
JOSEPH CLOKEY,  
THOMAS HANNA.

Messrs. Patterson and Walker were appointed the committee contemplated in the above Report.

The committee of Appeals reported on the case of Mr. Beggs, as referred in the Report of the Presbytery of Indiana. The Report was adopted, as follows; namely,

The committee of Appeals on the case of Mr. Beggs, as referred to Synod in the Report of the Presbytery of Indiana, would recommend to Synod the acceptance of this reference, in order to the final issuing of his case.

T. BEVERIDGE,  
J. MARTIN,  
J. G. SMART.

In pursuance of the above Report, Messrs. Rodgers, D. M'Lean, sen., and Clokey were appointed a committee to consider and report upon the case, with power to send for persons and papers.

The select committee on the various memorials respecting the proceedings of Synod last year, reported, and their Report was adopted.

The committee to whom were referred certain memorials relating to the proceedings of the last meeting of Synod, see no reason to enter particularly upon the statements and reasonings contained in these papers; but would recommend to Synod the adoption of the following address to such of these memorialists as have expressed dissatisfaction with the aforesaid proceedings.

T. BEVERIDGE,  
JOHN WALKER,  
J. SCROGGS.

Dear Brethren,

The Associate Synod having given such attention as their time and circumstances would admit, to the complaints contained in your memorials, would respectfully reply, that they can see no sufficient reason for reconsidering and reversing their former deeds. It is evident to the Synod, that the complaints against their proceedings are chiefly founded on misapprehensions. We do not attribute this to the want of attention to published documents relating to their affairs, but to the difficulty of understanding cases so involved, without being personally present, and more conversant with the history of them than could be expected of those who are not members of the Synod. Our proceedings, also, have been industriously misrepresented in certain publications, and with so much confidence, that we are not surprised that some have been misled. We hope that the publication of the reasons of protest in the cases to which we refer, and the answers to these reasons, adopted, almost unanimously, at the present meeting, will do much to remove any unfavourable impressions. Our brethren will find in these answers such statements as supersede the necessity of any farther remarks on their grounds of complaint. However desirous of gratifying their wishes, and promoting a greater degree of harmony in a few of our churches, which have been disturbed by the agitation of questions about our procedure, we hope they would be far from wishing us to employ means inconsistent with that faithful exercise of discipline which is so essential, both to the purity and peace of the church. The door is still open for the readmission of those who have been cut off for their offences, and we trust that no other feeling would be entertained but that of gratification at their return; yet this return must be in the way of repentance and submission. We

have acted from a sense of duty, and have not felt ourselves convinced of injustice in our proceedings; and, however much we are grieved that charges of this kind should be brought against us, until convinced in our own minds, we cannot recede from what we have done. If the plea used in behalf of the brethren under censure, be good in their case, it must, at least, be equally good in ours, not to yield until we are made sensible that we have done wrong. If you judge that these persons are innocent of the charges brought against them, yet surely you cannot acquit them of pursuing a course of conduct exceedingly vexatious and contemptuous to their brethren. If, as appears more probable, you view them as guilty and worthy of being condemned, but regard some of the proceedings of the church courts in arriving at their condemnation as not regular, then why should you desire the restoration of the guilty, without confession of repentance, as a means of correcting such errors of procedure? Would it not be the most disorderly step of all, "to justify the wicked" in his sin? We do not, as a court of Christ, claim infallibility, and if any steps in our procedure be wrong, we trust, when convinced of this, we shall cheerfully correct them; but it is not a just reason for abolishing discipline that there have been mistakes attending its exercise. Even supposing our acts to have been wrong, both in the process and in the issue, as they relate to the administration of discipline, and not to the principles of our profession, they form no sufficient ground to justify these brethren in withdrawing from the communion of the church, and treating her discipline and courts with contempt; nor can others be justified in countenancing these men in conduct manifestly divisive and contrary to their solemn ordination vows.

We hope that our brethren who have complained will remember the duty of obeying those who are over them in the Lord; that while adhering to the doctrines and ordinances of the word of God in opposition to all who would infringe upon their liberty in these things, they will be careful to distinguish this liberty from that licentious spirit which is prevailing to such an alarming extent, and which fears not to speak evil of dignities, and to set at naught the authority both of civil and ecclesiastical rulers. This authority is the ordinance of God, and is correctly employed in enacting and enforcing such rules as may promote the good of society, and especially of the kingdom of Jesus Christ. Whoever, therefore, resists the lawful exercise of this authority, is resisting an ordinance of God, and is guilty of a most aggravated sin.

Brethren, we beseech you to beware of those who would artfully beguile you, and alienate your affections from the courts of Christ, and your holy profession. Beware of attending on the ministry of those who have been righteously deposed from their office, and have now no authority to act in Christ's name. We beseech you, "by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you." Brethren, "the grace of our Lord Jesus Christ be with your spirit. Amen."

The same committee reported on the case of the Rev. A. Whyte, sen., and the Report was, on motion, adopted, and referred to the Presbytery of Cambridge.

Paper No. 46 was given in and read, namely, a Petition and Memorial from the Associate Congregation of Troy, praying for a review and reversal of the Synod's decisions of last year, in relation to the Presbytery of Albany. The Moderator having pronounced this paper inadmissible, an appeal from the chair was taken and sustained. The paper was then, on motion, referred to the committee on memorials.

On motion, the report of the board of managers of the Theological Seminary was taken into consideration, and the following students were ordered to be taken on trial for licensure, namely,

Mr. Thomas Gilkerson, by the Presbytery of Chartiers.

Mr. William Smith, by the Presbytery of Philadelphia.

Mr. David R. Imbrie, by the Presbytery of Ohio.

Mr. James A. Brown, being recommended by the Presbytery of Indiana, was, on motion, referred to said Presbytery to be taken on trial for licensure.

On motion, resolved, that Synod do not appoint Mr. James Hawthorn to be taken on trial for licensure.

On motion, resolved, that a committee be appointed to converse with Mr. John Patrick, and report on his case as presented in the Report of the board. Messrs. Martin and Anderson were appointed said committee.

Reasons of protest by Mr. Heron against the Synod's decisions of last year, in relation to the Presbytery of Albany, and the Rev. D. Stalker, were read, and on motion, referred to Messrs. Martin, Anderson, and Miller, to prepare answers; and the committee were instructed to report during this meeting, if practicable.

Adjourned till the usual hour to-morrow morning.

Closed with prayer.

*Tuesday, May 28.*

The Synod met, and was opened with prayer: members present as above, with the exception, that Mr. Joseph M'Nary attended in the room of Matthew R. Atcheson.

The minutes of the last sitting were read and adopted.

Mr. William Wilson craved to have his dissent marked from the decision of yesterday, adopting the report of the committee on the case of the Rev. A. Whyte.

Answers to reasons of dissent by Dr. Bruce and Mr. Walker, from a deed of Synod passed in 1829, in relation to the right of infants to baptism, were read; and the following resolution, after discussion, was adopted.

That as it is impracticable for want of time for Synod at present to examine the answers of the committee, with that deliberation and care that the importance of the subject demands, and in order that the members of the Synod may have an opportunity to examine the subject, therefore, resolved, that the reasons of dissent, together with the answers by the committee, be published in the minutes.

The subscribers, having dissented from a deed of the Associate Synod at their last meeting in the city of Pittsburgh, in the year 1829, were providentially hindered from attending the last meeting in the city of Philadelphia, beg leave to offer their reasons of dissent, and have the same entered in the minutes.

Reason 1st. That circumcision, in the room of which baptism came, was administered to the members of the household, and not confined to the natural posterity of professing parents.

2d. That the reason why the members of the household of Abraham were entitled to the privilege of this seal, was, that they were under his particular command, and that he had engaged to train them up in the nurture and admonition of the Lord. (Gen. xviii. 19.)

3d. That baptism does not appear to be confined to the natural posterity of professing parents, by any declaration of scripture; but in Acts xvi. 33, and in other places, the contrary appears to be asserted.

4th. That parents stand in the same moral relation to their adopted children that they do to their natural posterity, and of course the former possess all the religious privileges of the latter, and why refuse them the seal of these privileges?

5th. That the act of this Synod appears to determine that the entailment of the covenant of grace is by natural generation, and not by promise, contrary to Rom. ix. 8.

Signed, JOHN WALKER,  
ROBERT BRUCE.

*Answers to Reasons of Dissent from a deed of the Associate Synod of North America, at Pittsburgh, 1829, respecting the right of infant children to baptism: by the Rev. Messrs. Walker and Bruce.*

The decision of Synod from which these brethren dissent, although they have not taken care to mention it, is the following:

"The natural relation of parentage, alone warrants the presentation of a child for baptism; and this relation entitles the child of a professing parent in all cases."

It is proper, in the first place, to state the doctrine of our subordinate standards on this point; for the decision of Synod not only agrees with it, but is almost in the same words. Confession of Faith, chap. xxviii. sect. 4. "Not only those that do actually profess faith in, and obedience to Christ, but also the infants of one or both believing parents, are to be baptized." Larger Catechism, Question 166. "Unto whom is baptism to be administered? Baptism is not to be administered to any that are out of the visible church, and so are strangers to the covenant of grace, till they profess their faith in Christ, and obedience to him; but the infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are, in this respect, within the covenant of grace, and are to be baptized." Shorter Catechism, Question 95. "To whom is baptism to be administered? Baptism is not to be administered to any that are out of the visible church, till they profess their faith and obedience to him; but the infants of such as are members of the visible church are to be baptized."

The dissenters oppose this doctrine for the following reasons—

*Reason 1.* "Circumcision, in the room of which baptism came, was administered to the members of the household, and not confined to the posterity of professing parents."

*Answer.* If the dissenters mean that in Israelitish families or households, others were circumcised beside the children of these Israelites, it makes nothing for their opinion; but if they mean that male children in these families, whose parents had not made a profession of the true religion, were circumcised, it is denied; and the dissenters have not attempted to prove it. We cannot understand how children of heathen or unbelieving parents could be in the families alluded to; for the same law which required such children to be circumcised, required also the male parents to be circumcised.—Gen. 17. 13: "He that is bought with thy money, must needs be circumcised." Therefore the children of these household servants were, by natural parentage, within the covenant of grace, and were to be circumcised. This was the way in which Abraham understood the law of circumcision, as appears from his practice in obedience to it. Gen. 17. 27: "In the self-same day was Abraham circumcised, and Ishmael, his son; and all the men of his house, born in his house, and bought with his money of the stranger, were circumcised with him."

*Reason 2.* "The reason why the members of the household of Abraham were entitled to the privilege of this seal, was, that they were under his particular command, and that he had engaged to train them up in the nurture and admonition of the Lord."

*Answer.* According to the common way of arguing, the dissenters should have said that Abraham's authority over these children, and his engagement to give them a religious education, gave him a right to circumcise them; and not that these children had thereby acquired a right to be circumcised. But the doctrine, that the right of an infant to the initiating seal of the covenant of grace may originate in the authority or duty of a master, is not only new, but is also without any foundation in Scripture or reason. The authority of a parent or master to govern and instruct his household, is a right or moral power belonging to that relation, and is common to all men, independent of circumcision. Were the believing parents of a child both dead, and their authority at an end, its right to baptism, by the natural relation of parentage, would still be the same; because it does not originate from that authority.—As the dissenters do not object to the doctrine, that the "natural relation of parentage warrants the presentation of a child for baptism, but only that that *alone* warrants it, there is reason to conclude that they believe there are two ways in which children may have a right to this seal of the covenant of grace: one way for children of believing parents, that is by parentage; and another way for the children of heathens and others, out of the visible church, that is, the authority of the believing master, and his engagement to bring them up in the nurture and admonition of the Lord. This notion receives no support or countenance from the only text of Scripture to which we are referred: "I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment," Gen. 18. 19. There is no allusion in these words, or in their preceding or following contexts, to the right of Abraham's household to circumcision, nor even to circumcision itself. Abraham had the same authority over his household before the institution of circumcision that he had after it, and had performed the same duties in his family before circumcision that he performed after it. The text referred to contains, first, an expression of the divine approbation of Abraham's faithful discharge of domestic duties; and, secondly, a declaration of the divine favour to him on that account.

*Reason 3.* "Baptism does not appear to be confined to the natural posterity of professing parents, by any declaration of Scripture; but, in Acts 16. 33, and in other places, the contrary appears to be asserted."

*Answer.* The doctrine of infant baptism is supported from three sources of argu-



ment. First, from the subjects of circumcision under the Old Testament dispensation; and we are sure that the male children of believing parents were commanded to be circumcised. Secondly, from the fair and necessary consequence of such as the two following texts: "Suffer little children to come unto me; for of such is the kingdom of heaven," Matt. 19. 14. These children could be members of the visible church, or "of the kingdom of heaven," in no other way than by the natural relation of parentage. Acts 2. 39: "The promise is to you, and to your children;" where Peter's anxious hearers were referred to the ancient promise to Abraham, and to his seed. Thirdly, infant baptism is proved by such texts as plainly assert that the "infants of both or one believing parent, are within the pale of the visible church, and, therefore, have a right to baptism. 1 Cor. 7. 14: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." This is properly considered as meaning that such children, and such only, are externally, relatively, and federally holy, a seed separated to the Lord, and entitled to the privileges of the covenant of grace. If the dissenters grant that these texts prove the right of infants of believing parents to baptism on account of their relation to their natural parents, infant baptism should be confined to them, unless it can be very clearly shown that there is some other appointed way in which they can acquire that. The dissenters have only referred us to Acts 16. 33; and to "other places," where they say it "appears to be asserted." In Acts 16. 33, it is said the jailor was baptized, and all "his straightway." There is nothing said here about servants or strangers in the jailor's house; and surely the most safe and natural way of understanding the expression, "all his" is, that it means his own family, his wife, and children.—In the 15th verse of this 16th chapter of the Acts, it is said, "Lydia was baptized and her household;" and in 2 Cor. 1. 16, the Apostle says, "I baptized the household of Stephanas." These are the "other places," we suppose, to which the dissenters refer. But they surely know that Pedobaptists consider these passages as strongly supporting the doctrine of the baptism of the infants of members of the visible church; because the word *oikos*, in these texts rendered household, and the word *bayith* in the Old Testament exactly agreeing with it, commonly and properly signifies, not strangers or servants in a family, but children in a strict and natural sense. But, supposing the term were taken in the sense for which the anti-pedobaptists plead, and in which the dissenters understand it, as including servants, it would prove nothing in opposition to the doctrine we are defending; for, if there were adult servants, they were baptized upon their "professing their faith in Christ, and obedience to him;" and, if they had children, they were baptized as "infants of such as are members of the visible church."

*Reason 4.* "Parents stand in the same moral relation to their adopted children that they do to their natural children; and, of course, possess all the religious privileges of the latter: and why refuse them the seal of these privileges?"

*Answer.* The dissenters have not been careful to express some things in this fourth reason so as to be easily understood; nor to support their opinion, which is neither self-evident, nor entertained by many others, with so much as an attempt to prove it. By "adopted children" it is not known whether they mean children that are bound in a family, for life, or for a time; or children whose adoption is sanctioned and rendered binding by an act of the legislature: perhaps they mean both. They assert that "parents stand in the same moral relation to their adopted children that they do to their natural children." Whether the moral relation is, in some degree, the same, in the case of adopted and natural children, we need not dispute; but we are sure it is not the same to the full extent of the natural relation between parents and children. The fifth commandment does not require this kind of parents to have the same ardour of affection, the same anxious care, the same unceasing labour, and endeavours to promote the welfare and happiness of any kind of adopted children they should have for their natural offspring. Neither does it require such adopted children to have such a warmth of love and gratitude, such reverence and confidence, such a lively concern for the honour, the lives and comfort of this kind of parents by adoption, as children should have for their natural parents.

The love of parents for their natural offspring is employed by the Holy Spirit as the finest and strongest figure to express the love of God for his people; and the love of children to their parents is also used to express the piety of his people toward himself. Speaking of the religious privileges possessed by these adopted children, the dissenters ask, "Why refuse them the seal of this privilege?" Baptism is not a seal of privileges; it is itself a privilege, and a seal of promises. But this confident assertion, that the adoption of children by persons making a religious profession gives such children a title to baptism, cannot by any means be admitted; no artificial or civil relation, like that between masters and servants, and between those who become parents and children by an act of adoption, can make these servants and children members of the visible church, or give them a right to baptism.



*Reason 5.* "The act of Synod appears to determine that the entailment of the covenant of grace is by natural generation, and not by promise, contrary to Rom. 9. 8."

*Answer.* The dissenters have certainly mistaken the meaning of the Synod's determination; for all pedobaptists found their doctrine principally upon the covenant promise to believing parents, and to their children, and the dissenters should not have suspected or suggested that the Synod would assert the right of children to baptism, by the natural relation of parentage, in opposition to the promise. The covenant of grace, or the promise of that covenant, is not mentioned in the Synod's decision; it was not necessary; it was to be expected that all in communion with the Synod would know that it was included. The doctrine of the Synod in that decision is, that the promise of the covenant of grace is conveyed to children by the natural relation of parentage. Indeed, this objection to the Synod's decision is so groundless and unreasonable, that it scarcely deserves a serious refutation. As to the text, Rom. 9. 8, to which the dissenters refer, as if it were contrary to the judgment of Synod about the warrant for the baptism of the infants of believing parents *only*, it seems necessary to remark, that the Apostle is not, in that place, treating of circumcision, or baptism, or of the way in which children have a title to the seal of the covenant of grace; but of a very different subject. In the sixth verse of that chapter, Rom. 9, the Apostle introduces an instance and illustration of God's sovereignty in making such a difference between persons who were, in themselves, alike. "They are not all Israel;" that is, true Israelites in God's account, or interested in the saving blessings of the covenant of grace, "that are of Israel;" that is, the natural offspring of Jacob, and who belong to the nation and visible church of Israel. He then refers to that remarkable instance of divine sovereignty in making such a difference between Isaac and Ishmael: "neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called," verse 7. The Apostle treats of the same subject in the fourth chapter of the Epistle to the Galatians, verse 23. "He who was born of the bond woman was born of the flesh;" that is, in the order of nature, and by the power of nature; "but he of the free woman was born by promise;" that is, though according to the order of nature, yet not by the power of nature, but by the *promise* of God. Then the Apostle says, "these things are an allegory;" or, these two were typical persons. Ishmael, who was born after the flesh, according to the order, and by the power of nature, was a type of men in their natural state, and trusting in something of their own for justification. Isaac, who was born after the Spirit, was a type of those who are begotten by the almighty power of God, by means of the word, and who believe the promise of salvation through Jesus Christ. The Apostle is speaking on the same subject here, Rom. 9. 8. *They that are the children of the flesh, these are not the children of God; but the children of the promise are accounted for the seed.* It is not easy to say in what sense the dissenters understand this text; but, by the literal construction they put upon it here, and by the way in which they apply it in opposition to the Synod's decision, they exclude all infants from baptism who are born "according to the flesh," or by natural generation; a consequence they surely did not intend.

THOMAS ALLISON.

ALEXANDER DONNAN.

Reasons of dissent by Dr. Bruce, from the decisions of Synod in the case of the Presbytery of Vermont, were read. Mr. D. Blair craved the privilege of joining in these reasons if he shall see proper to do so.—Messrs. Smart and Walker were appointed a committee to answer said reasons.

The committee to whom the petition from the Associate congregation of Troy was referred, presented a Report, which, after a free discussion, was, on motion, adopted, by the following vote, namely:

*Ayes.*—Drs. Ramsay and Beveridge, Messrs. Imbrie, Walker, Murray, J. Scroggs, Anderson, Miller, Hanna, Campbell, Martin, McElwee, S. Wilson, Templeton, Smart, Henderson, J. Bruce, Hall, B. Boyd, Lindsay, D. Gordon, Webster, T. Wilson, J. P. Ramsay, McArthur, John S. Easton, Irvine, Dickson, Patterson, E. N. Scroggs, and D. Thompson, Ministers.—Messrs. John Robertson, James Reid, John Bishop, John Law, James Smiley, Elisha Putnam, Samuel Johnston, Wm. S. Young, Aniel Rodgers, Wm. Patterson, H. Hamill, Wm. Scott, John Wilson, Wm. Collier, John Carnahan, John Auld, Thomas Latta, Andrew Glenn, Wm. Robb, Wm. Smith, Wm.

Morris, Wm. Cummings, Samuel Connelly, John Stewart, James Thom, Samuel Brownlee, Samuel M'Ewen, Jos. R. Dickson, John M'Dowell, Alexander Reid, John Sharp, and James Geery, Ruling Elders.—63.

*Noes.*—Dr. Bruce, Messrs. D. M'Lean, sen., Donnan, France, Heron, D. Blair, Rodgers, Snodgrass, Banks, Douthet, Galbraith, Pollock, M'Gill, D. Goodwillie, and Ferrier, Ministers.—Messrs. David Brown, Thomas Rough, Joseph Stewart, David White, Thomas Mitchell, Alexander Gilmore, Wm. Bell, and Robert Stewart, Ruling Elders.—23.

*Non liquet.*—Messrs. Wm. Wilson, Isaac, Clokey, D. M'Lean, jr., and Forrester, Ministers.—Messrs. Joseph M'Nary, Robert M'Neil, Robert Marshall, and James M'Cormick, Ruling Elders.—9.

The committee to whom were referred a petition and memorial from the Associate congregation of Troy, beg leave to report, that the answer already given to other memorials and petitions on the same subject, applies equally to this, and renders any thing farther unnecessary. Although this memorial differs in some respects from some others which the Synod has determined to be inadmissible, yet it appears from this paper, that the said congregation, in common with the other petitioners, view themselves as separated from the communion of the Associate church. This congregation appears before us as subordinate to an Associate Presbytery of Albany, with which this Synod has no connexion. The committee think, while the utmost care should be used not to infringe upon the right of petition, and while those not having a right might in many cases be allowed a hearing, that the right of petitioning for a review of the deeds of Synod should not be conceded to such as have not, and avow that they have not, any ecclesiastical connexion with us. It appears to your committee, that the proper course to be pursued by such as think themselves aggrieved, is to contend against what they judge to be wrong in the way of continuing in communion, and not to withdraw till all hope of a present reformation is cut off. Your committee would also recommend the following Resolution:—

*Resolved,* That the petitioners from the congregation of Troy, and also from other congregations, whose papers, on account of the form in which they were presented, could not be received, be directed to apply to the respective Presbyteries to which they formerly belonged, in respect to cases which have been referred to these Presbyteries; and that in respect to all matters properly coming before the Synod, they be instructed not to assume in their petitions such names and titles as are in contradiction to the Synod's deeds, and which, for this reason, might be judged to imply a contempt of the Synod's authority.

T. BEVERIDGE,  
J. WALKER,  
J. SCROGGS.

On motion, resolved, that a committee be appointed to inquire and report this afternoon, whether a more convenient place for Synod's meetings can be procured. Messrs. Bell and Mitchell were appointed said committee.

Resolved, that the hour of meeting in the afternoon, hereafter be half past 2 o'clock.

Adjourned. Closed with prayer.

Half past 2, P. M.

The Synod met, and was opened with prayer. Members present as above, together with Mr. Barnard Gilleland, Ruling Elder from the Presbytery of Allegheny.

The minutes of the forenoon sitting, were read and approved. Mr. France gave intimation that he joined with Mr. Wm. Wilson in his dissent from the decision of Synod, in the case of the Rev. A. Whyte.

Mr. Wm. H. Walker being present was, pursuant to a former resolution, called upon for his excuse for the non-fulfilment of his

appointment in the Presbytery of Miami. The excuse being heard, was sustained.

Mr. Miller was, at his own request, released from the committee, to whom the paper from the Presbytery of Stamford had been referred.

The committees appointed to examine the records of the Presbyteries of Muskingum and Miami reported, and their reports were accepted.

The report of the commission that met at Massie's Creek, last July, was presented as follows, and, on motion, accepted, and ordered to be spread upon the records.

The commission appointed by Synod, to examine and issue all matters affecting the standing of the Rev. James Adams, met according to appointment, at Massie's Creek Meeting House, July the 5th, 1838. The Presbytery of Miami, being in session at the same time and place, transmitted to the commission a libel against Mr. Adams, charging him with five instances of intoxication, and with the habit of intemperance. These charges being judged relevant and admissible, testimony for and against the accused was taken and recorded. The testimony being read, and the parties heard, the commission found the Rev. James Adams guilty of four of the specifications in the libel, and of the habit of intemperance. For these offences, persisted in, in despite of warning and reproof, the commission judged him worthy of deposition from the holy ministry, and of suspension from the church, *sine die*; and did depose and suspend him accordingly. This conclusion, the commission arrived at, after careful and painful, and, they trust, impartial examination of the evidence in the case. Having appointed Mr. Samuel Hindman, a member of the commission, to preach the following Sabbath in Massie's Creek, announce the sentence of the court, and declare the congregation vacant, the commission closed with prayer and praise, and the pronouncement of the Apostolic Benediction by the Moderator, on Friday evening, the 13th of the month aforesaid.

THOMAS HANNA, *Moderator.*

WILLIAM M. M'ELWEE,

SAMUEL HINDMAN.

The next meeting of Synod, was appointed to be held at Baltimore, on the the 4th Wednesday of May next, at 4 o'clock, P. M.

Mr. Rodgers was appointed the Moderator's alternate, to preach the synodical sermon.

The report of last year's committee, on the report of the Presbytery of the Carolinas was called up, and, after some discussion, referred to a select committee, with all the other papers on this subject. Messrs. J. Scroggs and Patterson were appointed said committee.

On motion, resolved, that a new edition of the Declaration and Testimony be published by Mr. Wm. S. Young, as soon as practicable. Two thousand copies were ordered, and Mr. Young was authorized to draw upon the Synod's Treasurer for the expense of publication.

A resolution was offered to reconsider the deed of Synod last year, in relation to the Presbytery of Albany. This resolution, after considerable discussion, was negatived by the following vote, namely:

*Ayes.*—Dr. Bruce, Messrs. Wm. Wilson, D. M'Lean, sen., Donnan, France, Heron, D. Blair, Isaac, Clokey, D. M'Lean, jr., Rodgers, Snodgrass, Banks, Douthet, B. Boyd, Galbraith, Pollock, J. P. Ramsay, M'Gill, D. Goodwillie, D. Thompson, and Ferrier, Ministers.—Messrs. D. Brown, Thomas Rough, Joseph Stewart, Joseph M'Nary, David White, Thomas Mitchell, Alexander Gilmore, Wm. Bell, Robert Stewart, and James M'Cormick, Ruling Elders.—32.

*Noes.*—Drs. Ramsay and Beveridge, Messrs. Imbrie, Walker,

Murray, J. Scroggs, Anderson, Miller, Hanna, Campbell, Martin, M'Elwee, S. Wilson, Templeton, Smart, J. Bruce, Hall, Lindsay, D. Gordon, Webster, T. Wilson, M'Kee, M'Arthur, John S. Easton, Dickson, Patterson, E. N. Scroggs, Ministers.—Messrs. John Robertson, James Reid, John Bishop, John Law, James Smiley, E. Putnam, S. Johnston, Wm. S. Young, Aniel Rodgers, Wm. Patterson, H. Hamil, Wm. Scott, John Wilson, Wm. Collier, John Carnahan, John Auld, Francis Grove, Thomas Latta, Andrew Glenn, Benjamin Babbett, Robert M'Neil, Wm. Robb, Wm. Smith, Wm. Morris, Wm. Cummings, Samuel Connelly, John Stewart, Joseph R. Dickson, John M'Dowell, Alexander Reid, John Sharp, and James Geery, Ruling Elders.—59.

*Non liquet*—Messrs. J. Hindman and Henderson, Ministers.—Messrs. Robert Marshall, James Thom, Samuel Brownlee, and Samuel M'Ewen, Ruling Elders.—6.

Against the above decision, Mr. Heron protested, for reasons to be assigned, and was joined by Dr. Bruce, Messrs. Donnan, D. M'Lean, sen., Ferrier, D. Blair, Brown, and White.

Mr. Francis Grove asked and obtained leave of absence during the remainder of the session.

On motion, resolved, that Mr. J. W. Harsha be referred to the Presbytery of Chartiers, during the remainder of his probationary year, and that whatever calls may be in readiness for him at the expiration of that period, be referred to said Presbytery for presentation.

Adjourned till the usual hour to-morrow morning. Closed with prayer.

*Wednesday, May 29.*

The Synod met, and was opened with prayer: members present as above. The minutes of last sitting were read and approved.

Mr. Joseph Stewart asked and obtained leave of absence during the remainder of the session.

Mr. Allison gave notice that he joined in the protest taken last evening against the decision, refusing to reconsider the decision of last year, in relation to the Presbytery of Albany.

Papers being called for, there was given in a paper signed "A Seceder." Said paper, having a fictitious signature, was judged inadmissible, and was not read.

A petition from certain individuals of the congregation of Ryegate, praying for a review and reversal of the Synod's deeds of last year, in relation to the Presbytery of Albany, Dr. A. Bul lions, and Mr. Stalker, was read, and, on motion, referred to the committee, to whom the other memorials of the same nature had been referred.

A petition was read from Mr. Beggs, praying that he may be heard on his case, either before the committee or the Synod itself. It was, on motion, agreed that he be heard before the Synod, and that the committee on the case be discharged. The Synod entered on the consideration of the case, and Mr. Beggs was heard. After some discussion, it was agreed to postpone the farther consideration of the case for the present.

The committee of Supplies presented a report, which was, on



motion, recommitted. Dr. Ramsay was, at his own request, released from said committee, and Mr. B. Boyd appointed in his room.

On motion, it was resolved, as a standing rule of Synod, that at the close of each session of the Theological Seminary, the professors assign to such students as the board agree to recommend, subjects of trial for licensure.

The following preamble and resolution were offered and adopted, namely, "Whereas, there are demands for supply of preaching, which this Synod find themselves unable fully to answer; therefore resolved, that a committee be appointed to inquire what can be done to encourage and facilitate the education of young men, whereby candidates for the gospel ministry may be placed at Synod's disposal."—Messrs. Templeton, M'Elwee, and Miller, were appointed said committee.

The committee on the memorial from certain persons in the congregation of Dumfries, in the Presbytery of Stamford, reported. The Report was on motion accepted, and laid on the table.

On motion, resolved, that a copy of the above memorial be referred to the Presbytery of Stamford, and that said Presbytery be ordered to appear before Synod at next meeting in their own defence.

The Report of the committee on the Report of the Presbytery of Cambridge, was given in and read. While this Report was under consideration, a motion was made that Mr. Stalker be heard. The Moderator decided that the motion is not in order.

The Report was then on motion adopted, as follows:

The committee on the report of the Presbytery of Cambridge ask leave to state, that they find in it a complaint of the continued insubordination of the brethren whose sentence of deposition was confirmed last year, Dr. A. Bullions and Mr. Stalker.—That their example seems to have a pernicious effect in encouraging others to disregard the discipline of the church.—That, not contented with forming a party within their own bounds, they are endeavouring to extend the schism into the bounds of other congregations under the inspection of that Presbytery. That they claim the right to pursue the above course under their protest of last year, and finally, that they have proved contumacious to all their citations, and thereby baffled every attempt to deal with them according to the order they received from Synod last year. Under these circumstances, they ask the Synod's advice with regard to farther measures in the cases of these men respectively.

On the case as thus presented, your committee report, that as the course pursued by those deposed brethren and their adherents has evidently been dictated by a latent hope, that they may yet be saved the necessity of submitting to the decisions of the Presbytery and Synod in their case, by having those decisions set aside; the evil may, in their opinion, be fully met by proposing the following resolutions:

Resolution 1st.—That as the Synod still believe their decision of last year, in the case of the above named brethren, was founded in truth and right, and based on sufficient evidence, so they are firmly resolved to adhere to it.

Resolution 2nd.—That if the deposed brethren have any submissions to make, the Presbytery of Cambridge, to which they belonged, are fully competent to receive those submissions, and restore them to their former standing without the intervention of the Synod.

Resolution 3rd.—That said Presbytery be directed to continue to deal with them yet farther, with a view to their restoration. That, however, they be directed to certify to them, that if they persist in their present contumacious and disorderly course, they may find themselves impelled, by a suitable regard to the interests and safety of that part of the church under their inspection, to proceed to the highest censures.

All which is respectfully submitted.

JAMES RAMSAY,  
J. SCROGGS.

Mr. Brown craved to have it marked that he voted in the negative.



Answers to Mr. Heron's reasons of protest against the Synod's deed of May 26th, 1838, in the case of the Presbytery of Albany were read, and, on motion, adopted;—Mr. Brown craving to have it marked that he voted in the negative.

On the 26th of May, 1838, this Synod passed an Act, declaring for reasons assigned in the deed, that "the body of which Mr. Stark was a member, is not the Associate Presbytery of Albany; but that said body was irregular in its constitution, and all its acts null and void;—and farther declaring, that the body of which Messrs. Martin and Campbell are members, is truly the Associate Presbytery of Albany." Against the above decision, I, along with some other brethren, entered my protest at the time, and now proceed respectfully to lay before your Rev. body a summary of my reasons for doing so.—and,

1. I protest against the above decision, because, according to my views, it sustains and approves a high-handed act of insubordination. Whether the Synod of 1837 acted right or not, in restoring Mr. Stark, for the time being, to his seat as a member of the court, the deed was done. Your records show that he left the Synod in the enjoyment of all his rights. Yet, notwithstanding this, the Presbytery of Albany, of which he was a member, refused him a seat as a member of that body, and that without any new charge preferred or tried. Now I am not disposed to dispute their right to call Mr. S. to account on any new charge which they had against him, and even to suspend him, if they thought it expedient to do so, till the cause was tried. Nothing, however, of this kind was done. The Presbytery set him aside at once, without any new charge tabled, or trial had; thereby, in my view, evidently nullifying the decision of Synod, and the Synod, by the deed of which I complain, have said that they did right. Presbyteries, as well as individuals, have an undoubted right to protest, remonstrate, or memorialize, when they are aggrieved by a decision of the court above; but they have no right to *set aside* such decision, or declare it null and void.

2. I protest against the aforesaid decision, because it introduces into the government of the church a principle hitherto unknown among Presbyterians, namely: that an act of mal-administration vitiates, not only the proceedings, but the very existence of a court. In the decision protested against, it is expressly said, that "Mr. Stark's illegal admission to a seat vitiated all their proceedings;" and from this, together with certain other premises, the conclusion is drawn that they "are not the Associate Presbytery of Albany; but were irregular in their constitution, and all their acts null and void."

For a long series of years the fathers of the Secession, together with many other friends of truth, had complained loudly, and complained justly, of many decisions of Presbyteries, Synods, and General Assembly, as illegal, oppressive, and injurious to the cause of God and truth. But they never viewed these deeds as vitiating the existence of the courts. They considered them as *corrupt* courts, and their unscriptural decisions as null and void; but they still professed and yielded submission to them in the Lord, as courts of Christ's house. And if the principle embodied in this decision be admitted, where can we look for a legal or constitutional court of Christ on earth? It is believed that there can be none; for while composed of fallible men, exemption from every act of mal-administration cannot be pretended. Where, on this principle, will be the Associate Synod itself? Has there never been an act of mal-administration committed by the Associate Presbytery of Pennsylvania, or the Associate Synod of North America? None, I believe, will affirm this. Yet, as it appears to me, the late decision gives to any man, who conscientiously believes that an act of mal-administration has been committed, a right to say to the Synod—"Your very existence is vitiated, and all your acts are null and void."

I have no wish to vindicate the regularity of the proceedings of the brethren, in the manner in which they admitted Mr. Stark to his seat. As far as I know any thing of presbyterial order, I believe that when their protest was taken against the former deed excluding him, they ought to have presented their appeal before the superior court, and if they could not regularly obtain a reconsideration, let the matter rest till this was done. But whatever irregularity attended the proceedings, it could only affect the decision itself. It could never affect the constitutionality of the court.

3. I protest against the aforesaid decision, because it opens a door for endless anarchy and confusion. This, I believe, it does, by sanctioning the conduct of Messrs. Martin, Campbell, and Milmine, in withdrawing from the meeting, and constituting themselves into a Presbytery. If these brethren were aggrieved, they had a presbyterial remedy, and one that they could in a short time have applied. That remedy was, appeal to the superior court. And if in the tyrannical exercise of power this sacred right should be denied, still they could have come before the Synod by memorial and complaint. And had they done so, they had no reason to doubt but that their

grievances would have been redressed. But instead of this, these brethren take the matter into their own hands, retire, and constitute themselves into a Presbytery, without waiting for the action of Synod; and the Synod have said that they did right. According to this decision, whenever a number of the constituent members of any inferior court, sufficient to constitute a quorum, are aggrieved by a decision, all that they have to do is to retire, and form a new court, and transact business in their own way. This is the first time, I believe, in which a Presbytery was formed in the Associate Church in this manner; but as it has received the sanction of the Associate Synod, it will not probably be the last. In this matter, it seems to me to be a mere question of moonshine, whether the brethren aforesaid, previous to their retiring, proclaimed their design or not. They had, on presbyterial principles, no more right to take the step with such declaration of intention than without it.

Respectfully submitted.

May 21st, 1839.

ANDREW HERON.

#### *Answers to the foregoing Reasons of Protest.*

As the protester has lost sight of some important and governing facts in the case, it will be proper, before proceeding to consider his reasons particularly, to give a brief history of the case itself. The Associate Presbytery of Albany, in January, 1836, tabled a libel against the then Rev. Andrew Stark, which contained sundry charges, deeply affecting both his moral and ministerial character. Two citations to appear before Presbytery and answer to said charges, he treated with silent contempt; and in answer to the third, he sent in a paper containing a declinature of the Presbytery's jurisdiction. The Presbytery, then, for reasons, which to them appeared satisfactory, referred the libel to the Synod for adjudication, reserving, however, at the same time, the right to deal with Mr. Stark in relation to his paper of declinature. This reservation was recognised by the Synod as proper; and, accordingly, the aforesaid paper was returned to the possession of the Presbytery. In the month of June, 1837, Mr. Stark again, after an absence of more than a year, appeared in Presbytery. But as he had declined the authority of that court, and had withdrawn from them, his name was dropped from the list of the members; and when a motion was made to have his name restored to the list, the motion was negatived, among other reasons, because he refused to take back, when requested, the aforesaid paper of declinature; in which he had not only refused subjection to the Presbytery, but had also abused several of its members in a truly outrageous manner. Against this decision, Messrs. Stark, Bullions, and Blair protested and appealed to the Synod, and afterwards gave in their reasons of protest, which were answered by a committee of the Presbytery.

The Presbytery were, some time afterwards, constrained to table certain charges against Dr. P. Bullions, involving his moral and ministerial character, and he was cited to answer to the same, at the bar of the Presbytery, on the 18th of April, 1838.

On the said 18th day of April, at a very few minutes after the hour appointed for the meeting of the Presbytery, Messrs. Campbell and Martin, together with an elder, entered the place of meeting, and were immediately informed that the Presbytery was constituted: that Messrs. Bullions and Blair had withdrawn their protests, and that in consequence thereof, Mr. Stark and his elder had been admitted to seats in the court. Messrs. Campbell and Martin pronounced such procedure to be utterly subversive of presbyterial order, and offered to protest against it, but this truly presbyterian privilege was strangely denied them. Dr. P. Bullions, moreover, offered a resolution to suspend, from their seats in Presbytery, Messrs. Campbell and Martin, together with their elders, for an alleged opposition to the Synod in having voted, the preceding year, that Mr. Stark's name ought not to be put on the roll till he would, at least, withdraw his offensive declinature. As this resolution was about to be put to the vote, and that, too, without allowing the persons, whose presbyterial standing it affected a full opportunity of expressing their abhorrence at seeing such outrages committed in the name of Zion's King, they withdrew, declaring that they could not regard that disorderly body as a court of Christ, and that the Presbytery would be constituted elsewhere. This was accordingly done, an additional elder having previously arrived.

Hence, there appeared on the floor of last Synod two bodies, each claiming to be the Presbytery of Albany. And the Synod decided in favour of those who withdrew, together with such as adhered to them. And this decision was made on the following grounds:—

1. Mr. Stark having declined the jurisdiction of the Presbytery, that court was right in refusing him a seat as long as he refused to withdraw his declinature.

2. The withdrawal of the protest and appeal, above referred to, could only have the effect of confirming the deed against which that protest had been entered.

3. The admission of Mr. Stark and his elder was, therefore, in fact, the admission of individuals who had no right nor title to seats in the Presbytery.

4. The right of protest and appeal was taken away from Messrs. Campbell and Martin, and that, too, under circumstances which must invalidate every claim to the title of a Presbyterian court.

5. The individual who was arraigned for trial, at that time, was allowed to take an active part in the organization of the court, and actually to offer a resolution to suspend from their seats two ministers with their elders, for no other reason than that they had not voted to his mind on a former occasion.

6. As Dr. P. Bullions could not legally take part in any procedure which affected the final issue of the process in which he was involved, while he was taking such part, as in introducing persons into the court who had no right there, and excluding those who had a right, there remained but a single ministerial member who was qualified to sit and act in the case.

7. The great precipitancy and indecent haste with which the protesting brethren of the Presbytery, with their elders, met and proceeded to admit Mr. Stark and his elder to seats, in the absence of all those who had voted against their admission on the former occasion, although it was known that some of these were so near at hand that they could have been called in, in almost a minute's time.

8. There were clear indications given by the protesting brethren of an intriguing design, to circumvent their brethren in this matter—such as the presence of Mr. Stark and his elder: the anxiety manifested about the arrival of a distant member; the presence of Dr. P. Bullions, at that hour, contrary to his practice for twelve years; having the resolution which provided for the suspension of Messrs. Campbell and Martin with their elders, from seats in Presbytery, prepared beforehand, &c.

The foregoing reasons, together with other circumstances, were all before the Synod, and were urged by members previously to the taking of the vote on the resolutions protested against by Mr. Heron; and although they are not all mentioned in the resolutions, they are not to be regarded as *after-thoughts*. It is not usual for church courts to embody in their minutes all the reasons which govern the votes of members. This is impracticable. One member may have but one reason, and another may have a score for giving precisely the same vote. Hence it is unfair to infer that a judicatory has no more reasons for any of its decisions than those which it may choose to publish in its records.

In view, then, of the foregoing reasons, taking them altogether, who can hesitate to express his approbation of the Synod's decision in the case? It is not, indeed, pretended that the Presbytery of Albany became *annihilated* by the unlawful deeds above referred to; the Presbytery still existed in those members who withdrew and transacted Presbyterian business in another place. Nor is it pretended to fix upon the precise and solitary deed which rendered it evident that the persons who first assembled under the name of the Presbytery, lost all title to that name. It is difficult to determine at what particular point a true church may cease to be such, and, on the contrary, become a synagogue of Satan. A succession, however, of anti-Christian acts, at length, may determine the matter. So in the present case; a succession of anti-presbyterial, oppressive, disorderly, and violent measures, such as are mentioned above, gives decisive evidence as to the character of the body from which those measures proceeded. It ceased to be a court, of Jesus Christ, and the Presbytery was preserved in those members who bore testimony against those measures, and proceeded to act as a Presbytery in another place, which members would have been unfaithful to their Master, and would have acted inconsistently with their ordination engagements, had they done otherwise, or ceased to act as Presbyters at all, as the protester would have had them do.

After the above history and view of the case, the reasons of the protester will require but brief answers.

1. His first reason is, that the Synod sustained by their decision a high-handed act of insubordination in the Presbytery. But there is no foundation for this reason in fact. The Presbytery did not meddle with the deed of Synod removing Mr. Stark's suspension, as the protester intimates. They did not sit in judgment upon it. They never questioned the validity of it. Neither did they, in the smallest degree, act in insubordination to it. But on the contrary, they manifested their obedience to the Synod in taking the very first opportunity of dealing with Mr. Stark on account of his offensive declination, as Synod directed, or at least, allowed them to do, at its meeting in 1836. (See Minutes of Synod for 1836.)

2. The second reason proceeds on the false assumption that the Synod decided that an act of mal-administration vitiated the very existence of the body which had been guilty of such act. But the Synod only say that it vitiated their *proceedings*. There was, as has been already stated, a succession of mal-administration acts, which, together with all the other circumstances combined, led the Synod to judge that the body in question ought not to be recognised as a true and lawful Presbyterian court, and that the powers of the Presbytery of Albany, of right belonged to those who resisted those unlawful deeds until they were, in a measure, thrust out,

and who then met in another place, and acted as a court in conformity to presbyterian rules. And their conduct was so far from contradicting the views of the early fathers of the secession, that it was in strict accordance therewith. For those eminent men maintained that the judicatures of the established church had ceased to be lawfully constituted courts of Jesus Christ, because of the admission of the "intruders" into them, together with other high-handed acts of mal-administration.

3. In answer to the third reason of protest, it is sufficient to say that the evil deprecated by the protester, would be far more likely to arise, had the Synod decided otherwise than they did. If it were ever again to happen, that a few protesting ministers, in a Presbytery under the inspection of this Synod, should be found meeting, with the manifest design to circumvent their brethren of the majority, and should proceed to withdraw their protests with the view of killing the decision against which they were entered, admit persons to seats who had no right there, suspend the privilege of protest and appeal, attempt to thrust out the members belonging to the majority, as they arrived, allow a member, under process for scandal, to take an active part in having the court that was to try him composed only of such members as he knew would vote in his favour, and do all these things in a hurried, if not profane manner, the Synod would say, to such members as might refuse to acknowledge such a disorderly body to be a court of Jesus Christ, and who might retain and transact Presbyterial business elsewhere, "Brethren, you did right."

JAMES MARTIN,  
JAMES P. MILLER,  
A. ANDERSON.

Adjourned till the usual hour. Closed with prayer.

Half past two P. M.

The Synod met, and was opened with prayer: members present as above. The minutes of last sitting were read and corrected.

Answers to reasons of protest by Mr. Heron against the deed of Synod of May 28th, 1838, adopting the Report of a committee suspending the brethren of the Presbytery of Albany, were read, and, on motion, adopted.

On the 26th of May, 1838, this Synod adopted the report of a committee, in reference to certain brethren of the Presbytery of Albany, thereby suspending said brethren from the exercise of their offices, and the communion of the church. Against this decision I entered my protest at the time, along with other brethren of the Synod, and now proceed to assign some reasons which have induced me to take this step.

As this decision reduplicates on that of the 26th of May, 1838, in reference to the same brethren, all the reasons which I have already assigned for protesting against that decision apply to this, and to these I beg leave to refer, without repetition.

The following are some *additional* reasons of protest.

1. The decision in question appears, in its spirit, to deny, or at least unduly to limit, the right of protest. It declares that the paper of the suspended brethren, purporting to be some of their reasons of protest, offers a contemptuous opposition to the authority of this Synod. The decision protested against by the brethren was nothing less than the annihilation of their presbyterial existence. Such being its nature, there was evidently no middle ground between unconditional submission to the deed, and holding it null and void. They could not conscientiously submit, and, therefore, there was no alternative left for them but to hold it null and void as they say. I am not aware of any thing in these brethren's protest that is or can be cavilled at, except this declaration. And if they are censured for embodying in their protest a declaration, which *any* protest in their circumstances necessarily implies, does not the inference seem to be a fair one that they are censured for protesting at all? I may add, that the language of the brethren in their protest, in which they say that they hold the decision null and void, is not stronger than that employed by the fathers of the Secession in their celebrated protest. Nay, your own published records contain, at least, one protest, which holds the same language respecting the decision protested against, yet no fault was found with it.

2. The decision seems to imply the alarming doctrine that every instance of non-submission involves the guilt of "contemptuous opposition to rightful authority." They must have clearer optics than mine who perceive any thing contemptuous in the language which the brethren employ. The contempt must be in the deed. And that this is the contempt meant by Synod seems clear from the language of the deci-



sion itself; for it declares, that by continuing to claim to be the Presbytery of Albany, they "contemptuously" refuse submission to Synod. If I understand the language of the Synod here, their doctrine is, that any and every act of non-submission involves the guilt of contempt of church courts and their authority. I do not charge the Synod with *holding* this anti-protestant doctrine. But by the adoption of the report they have (inadvertently I trust) used language which seems to me fairly to imply it. Non-submission and contempt may be found together, but there is no necessary alliance. Still less are they one and the same thing.

3. I consider the deed in question as incompatible with that Christian tenderness and caution by which church courts should always be characterized in the exercise of discipline. It has been usual in presbyterial courts, previous to the infliction of such weighty censures on brethren, first to try all affectionate and gentle methods to reclaim, before cutting them off. But by this act these brethren are precipitately suspended from the exercise of their office, and from the communion of the church, without any previous step taken to reclaim them. To me it seems evident, that if these brethren were in error, it would have been more in the spirit of the gospel, previous to cutting them off, to deal with them, either by the court itself, or a committee appointed for the purpose. Patience and long-suffering are no less becoming in the disciples of Christ, than unflinching fidelity to his cause.

Respectfully submitted.

May 21st, 1839.

ANDREW HERON.

#### *Answers to the foregoing Reasons.*

1. The first reason of protest is, that the deed of Synod in question either denies or unduly limits the right of protest. That the Synod had no such intention, is evident from a previous deed expressly conceding to the brethren of the Presbytery of Albany, the right of protesting against the deed with which they were dissatisfied. The ground of the Synod's action in this case, was not the protesting of these brethren, but their refusing all submission, declining the authority of Synod, and holding the deed protested against to be null and void. If such insubordination is to be tolerated and justified, it must put an end to all church government. The protester, however, says that there was "no middle ground between unconditional submission to the deed, and holding it to be null and void." To this we answer, that the submission required, was only to unite and act with their brethren of the Presbytery as before, and this they might have done without conceding a single principle for which they contended, so that we are at a loss to perceive how their consciences could be aggrieved, or how their case could be of such a character as to shut them up to insubordination and secession, as imperative duties. The present protester, taking the same view of their case as these exscinded brethren, yet does not appear to find himself in the same dilemma, which he pleads as their apology. He does not put their names upon the roll, nor refuse to acknowledge those whom the Synod has recognised as the Presbytery of Albany, to be that Presbytery; but, while he protests, he submits to the deed against which he protests. Why then should he regard non-submission an imperative duty in them, while he yields submission himself in the same case? If his views be correct, how can his conscience and principles be less affected than theirs? We cannot regard the deed of Synod as annihilating their presbyterial existence. It regards them as a part, but not as a whole of the Presbytery of Albany, and while it does not sustain their disorderly proceedings as presbyterial acts, it yet allows of their returning to their brethren, whom they had irregularly suspended from their seats.

The language of these brethren, it is said, is not stronger than that of the fathers of the Secession, in their celebrated protest. We are, however, persuaded that our modern seceders have by no means the same grounds for secession. The protest of the fathers of the Secession originated in zeal for the truths of God, and the liberties of his people. The protest of the present seceders has originated in attempts to defeat the discipline of the church, and to injure the reputation of brethren by slanderous publications. In the other case of protest, supposed to be referred to by our brother, the language is not that the deed protested against shall be held to be null and void; but that "it is, and *ought* to be null and void," which makes a radical difference. In a word, the whole of this reason is based on the supposition that persons may decline the authority of the church, and yet be retained in it, and that refusing them this liberty may be construed as a denial of the right of protest.

2. In the second reason, the protester infers a general principle from a particular act of Synod: because the Synod in a particular case, charges non-submission as implying contempt, the protester seems to think that they have adopted the general principle, "the alarming doctrine, that every instance of non-submission involves the guilt of contemptuous opposition to rightful authority." As it is admitted by him, that "non-submission and contempt may be found together," and as no argument is offered to prove that this is not a case of the kind, this reason may be dismissed without farther remark.



3. The third reason is founded upon the alleged precipitancy of the act of suspension. So long as persons continue in their connexion with a church, the steps proposed in this reason may be very proper; but they are not, at least, commonly employed towards those who, by declining the authority of a church, appear to shut the door against such dealings. In other cases of declinature, a vote of suspension has been instantly passed, in the present instance a declinature was twice offered, and twice committees were appointed to report upon them; we think also we are safe in saying, that nearly half the time of the last meeting of Synod was occupied upon the case of these brethren before the final action of the court, so that there seems no room for the charge of precipitancy.

JAMES MARTIN,  
JAMES P. MILLER,  
A. ANDERSON.

Answers to reasons of protest by Mr. Heron against the deed of Synod last year in the case of Mr. Stalker, were read, and, on motion, adopted;—Mr. Brown craving to have it marked that he voted in the negative.

Against the Synod's decision of June 1, 1838, affirming the decision of the Presbytery of Cambridge, in the case of the Rev D. Stalker, I recorded my protest, for which I now assign the following reasons:—

1. Because the aforesaid decision tends to abridge the due liberty of speech. The charge against Mr. Stalker was based upon his speech read before the Presbytery, when a case of Dr. A. Bullions was under consideration. That speech was read with permission of the court asked and obtained. After having examined it with all the attention in my power, I can find nothing in it which I consider sufficient to justify a prosecution. Mr. Stalker, indeed, expresses his honest conviction respecting the spirit manifested throughout certain proceedings of the Presbytery, with which he had felt himself aggrieved; and it is possible, that, in the expression of these convictions, his language may not always be the happiest selection that could be made. But to torture a man's language, so as to put the most unfavourable construction on it that it can be made to bear, seems too near a kin to "making a man an offender for a word," and seems not to be in accordance with that charity which "hopeth all things, and believeth all things." And are church courts, or those who compose them infallible, so that we must in no case think that an unchristian spirit is manifested, or an unscriptural course pursued? or, if we think it, must our lips be sealed, that we dare not speak it? It is admitted that liberty and licentiousness of speech are very different things; but surely great care should be taken that in our attempts to check the one, we do not infringe upon the other. This I consider the Presbytery of Cambridge as having done, and the Synod have, by their decision, said that they have done rightly.

2. Because no regard was paid to the defendant's solemn disclaimer. As the Presbytery's proof of their charges was found in Mr. Stalker's written speech, so his defence was presented in a paper of explanation and disclaimer. This paper was before the Synod, and speaks for itself: and such, to my mind, is the spirit of honesty and candour that breathes through the whole, that unbiassed minds will be satisfied that the views imputed to him are not his. Yet the Presbytery considered the one paper as containing sufficient evidence for his condemnation, but attached no weight to the other for his exculpation: and the Synod sanctioned their procedure as correct.

3. Because the decision involves the dangerous principle, that the Narrative of our Testimony is a term of ministerial and Christian fellowship. One of the charges on which Mr. Stalker was condemned, and that one which I believe operated most against him, was, his alleged disagreement with the Synod in their views respecting the United Secession Church in Scotland, expressed in a certain foot note inserted in the Narrative. Whether Mr. Stalker's views respecting this note are correct or otherwise, I do not here inquire: but that an approbation of it should be required of any, as a condition of fellowship, is contrary to the Synod's declaration in the act adopting the Narrative; and it is also at war with the fact, that when this note was adopted by Synod, a part of the members voted against it, and some, I believe, recorded their dissent. Yet the Presbytery of Cambridge have virtually said, by their decision, that an approbation of it shall be required as a term of church fellowship; and the Synod, by sustaining their decision without limitation, have said the same thing.

Respectfully submitted.

ANDREW HERON.

*Answers to Reasons of Protest given in by Mr. Heron against a decision of Synod, in the case of Mr. Stalker.*

1. The first reason alleges that the decision of Synod "tends to abridge the due liberty of speech," because the charge against Mr. Stalker was based upon his writ-

ten speech, which was read before Presbytery. But Synod must not confound liberty and licentiousness. It is licentiousness to offer conjectures as facts, to assert for facts what is mere suspicion, and to make heavy charges without proof, and which cannot be proved. Mr. Stalker did not merely give his opinions, as the reason under consideration alleges, that the Presbytery manifested an unchristian spirit, but that in a certain cause before them they acted under this spirit *alone*. As little as could justly be required of him, certainly was, to acknowledge the fact contained in his written speech, and retract a grievous charge which he could not prove. But this he would not do. It is a strange plea advanced here, and often made in Synod, that to hold members responsible for slanders, or errors advanced in debate, is a restraint on liberty of speech. Do those who make this plea really believe that a liberty to advance gratuitous charges and hard suspicions, as facts, is necessary to the investigation of truth, or the maintenance of justice? Do they wish to see a Presbytery or Synod which is constituted in the name of Christ, a licensed house of slander, indecorous language, and ungoverned passion?

2. The second reason asserts that no regard was paid to Mr. Stalker's solemn disclaimer, which was made by him in a written defence. This is a gratuitous misstatement of fact. It is of a piece, therefore, with some publications against the Presbytery of Cambridge and the Synod, and with some memorials which have been read, and speeches made at the present meeting. If it be free discussion to assert what might suit the attaining of an object rather than ascertained facts, let such free discussion be the privilege of our opponents only, and let them alone embrace it. It is, however, *this* liberty that is agitating the church so much at present, and perverting and alienating the minds of so many members. The Presbytery of Cambridge did pay regard to Mr. Stalker's disclaimer; but as it was a disclaimer only of a meaning or intention, the Presbytery asked a retraction of the words or acknowledgment of fault in them, which he absolutely refused. It was impossible, therefore, to attach much weight to a disclaimer which was contradicted by unequivocal words still adhered to.

3. The third reason alleges that the decision of Synod protested against "involves the dangerous principle, that the Narrative of our Testimony is a term of ministerial and Christian fellowship." This is a mistake of the case. We request so much candid attention to the matter in question, as to consider whether an approbation of historic statements in the Narrative, and adherence to an authoritative act of Synod, respecting the principles of our profession, recorded not only in the minutes, but published in the Narrative, be the same thing. Does its publication in the Narrative destroy its obligation as an act of Synod? It was not the Synod's Narrative, but this act published in the Narrative, that was required by Presbytery and Synod to be recognised. Nor would a special recognition of that act of Synod have been required of Mr. Stalker at the time it was required, if he had not called that act and its truth and authority in question. But this he did once and again, gratuitously. A dissent from, or protest against an act of Synod, to which this reason refers, does not warrant open opposition to it, or resistance of it; but Mr. Stalker's declaration in Presbytery and Synod was open resistance. People may readily be found, who join in a profession, while they entertain sentiments utterly at variance with it. This, Mr. Stalker actually did, not only by acknowledging that many good things are found in the United Secession Church, which is not denied by us, but by justifying his connexion with them, in all their apostacy, and by refusing to testify against them. It was the duty of Synod to testify against that union as far as they deviated from that profession in which a part of them had been united with us, and they have a right to exclude from their communion all who justify that union which they have condemned. The Synod did not require of Mr. Stalker to testify against any thing which is found good in that church, nor to be silent in approving of such things, but to unite with us in testifying against specified evils in her.

A. ANDERSON,  
JAMES MARTIN,  
JAMES P. MILLER.

The Presbytery of Cambridge asked and obtained leave to retire a short time for the transaction of presbyterial business.

The committee on Missions reported on the petition of the 2nd congregation of New York, and the report of the Female Missionary society of Massie's Creek, which had been referred to them.

The report was, on motion, laid on the table.

A communication from Mr. Stark, explaining the reason of his absence when the Synod finally passed upon his case last year, was read, and, on motion, laid on the table.

Answers to Dr. Bruce's reasons of dissent from the Synod's deed.

in relation to the Presbytery of Vermont, were read, and, on motion, adopted.

*Reasons of Dissent from a Decision of the Associate Synod, passed the 25th of May, declaring the Presbytery of Vermont suspended for one year from Presbyterian action, and attached, during that time, to the Presbytery of Cambridge.*

My first reason of dissent is, Synod's inconsistency of action in the present case, and in that of the Presbytery of Albany last year. At last meeting the principle of Synod's action was, that a seat in Presbytery granted to a member, and occupied by him without a right to that seat, destroyed that Presbytery's existence: this year, as it seems, the judgment of Synod not being founded on the immutable basis of truth, is not destruction of existence, but suspension for one year. Convinced that a man who sits in the superior court may be present also in an inferior, my vote in Synod in the present case was, that the Presbytery of Vermont exist and exercise her rights, till brought before us; but Synod could only be consistent with herself by denying the power of self-government and demolishing the Presbytery. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

My second reason is, a Presbytery insulated by itself, and a hundred miles from any other, with its hands manacled, is a useless and an unaccountable phenomenon. What is a Presbytery? It consists of ministers and elders, and the members of the congregations. A Presbytery is not made up of the ministers and elders separated from the people, but they are vitally connected together. The officers are overseers; and when you take out of their hand the key that the Lion of the tribe of Judah hath put into it, you disorganize that part of the church. The sheep are without a shepherd. Can the ministers of Vermont baptize a child? They dare not judge of character, nor decide on that of an individual. This belongs to church discipline, and admits of protest and appeal. They cannot hold a session. Their character there, and rules of acting are the same as in Presbytery. The elders are an essential part of representation in a Presbytery, but they cannot act by themselves:—they are bound to the idle gaze of listlessness, having their hands tied along with their pastors.

My third reason is, that it is untender and unedifying to subject them to the actings of Cambridge Presbytery. It is untender, because the ministers of Vermont Presbytery had been, when united with it, deprived against their wills of their seats, and to force them now to go there, without the protection of their office upon them or the privilege of representing their own congregations, is to place them, like an idiot child, by a step-mother's side: an object of aversion and of scorn, to the more favoured branches of the family. This is also unedifying; because destroying presbyterian parity, an ordinance of God, it must, of necessity, kindle into a greater flame those discontents, which the fatherly eye of this Synod could not but see was unhappily in that quarter of her household. The Synod's words should be, and the Synod's actings should be, "Love one another." But when you punish one part without being tried, and constitute a sovereignty over them in the other, you place accountability where nothing but sorrow can be in the humiliation, and words of the deepest discontent in almost every instance of the exercise of the superior power. This power, too, is that of the ancient Roman over his slave. The law committed absolutely to him the right of life and death. These ministers of Vermont, not being private members in the church, and having no legal standing in Presbytery, can neither protest nor appeal: they are in a state of tutelage rendering them incapable of action, except by the lifting up of the voice in the preaching of the gospel. The power which is over them, being undefined by any particular law, or regulated by usage, may, during the year, arraign for treason, and cut off or expatriate. Can Cambridge Presbytery summon, at pleasure, the ministers of Vermont to come before them? or are they never to interfere, during the year, with any member within the bounds of Vermont, except when application is made to them? If this last be the plan, we hope, before they apply often, that they will consider well the old proverb, "They shall surely ask counsel at Abel, and so they ended the matter."

My fourth reason of dissent is, that the Synod's decision establishes a species of Episcopacy, and this in its worst condition. Episcopacy is the superintendence of ministers in the church by other ministers, and the giving of these latter a power of prescribing to the former, and controlling their operations. The Presbytery of Cambridge is appointed by Synod to occupy this condition: and, I say, it is the worst; because the superintendents are non-residents. The cure is in another state, and separated by great distance and mountains from the overseer's eye. The eye of their own pastors is closed, and this arrangement of Synod is not, in form, an ordinance of

God: it destroys the parity which he hath appointed, and it is likely that his voice will be, "I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."

My last reason of dissent is, because simplicity and consistency of conduct here are so easy, but not attempted. If the Presbytery of Cambridge had not, at last meeting of Synod, been approved of in excluding four members against their will from their seats, the Presbytery of Vermont could not have acted as they have done. It is the first letting in of water which accounts to us for the channel which is worn so deep. One unguarded step leads to another. The present decision of Synod may be almost certainly predicted to lead farther into the mire. The power of men, when they mistake their will for the authority of Christ, in ecclesiastical stations, is the origin of many of the bitings and devourings of one another, which occupy the empty chambers of brotherly love. The Synod, as the remonstrants of last year against the exclusion of these members must believe, should leave the Presbytery of Vermont in the exercise of pastoral authority over their flocks, and next year call them to account for their conduct. They should, like the holy king of Israel respecting Absalom, who was acting against the highest just authority, say in their council chamber, to each other, "Deal gently." Said Saul, to protect a decision that had no foundation but his sovereignty, "God do so to me, and more also, if thou shalt not die, Jonathan;" but said David, "Deal gently, for my sake, with the young man." This was something like our Heavenly Father's voice, "I will have mercy, and not sacrifice.

Signed,

ROBERT BRUCE.

Pittsburgh, May 28, 1839.

*Reasons of a second Dissent, at the same sederunt, from a Decision of the Associate Synod, in the case of Vermont Presbytery, admitting Dr. Bullions to be a Member.*

The resolution of Synod is, that the Presbytery's decision in the case of the Dr. was null and void from the very first. This case cannot be understood in its true bearings, till it be taken up among all its connected circumstances. Paul and Silas acted most uprightly in refusing to quit the prison till the authorities which confined them should come and release them. Yet, the Angel of God, in another arrangement of circumstances, opened all the prison doors, and carried off the prisoners. It was unlawful for any but the priests alone to eat the show-bread; yet David and his men eat of it, and were blameless. The circumstances show us the morality of an action, and not the name which marks the deed in the ordinary course of human affairs.

Several points may be indefensible about an action, and yet the deed not null and void: yea, in subordinate stations, they may be deliberately adopted against the superior authority, and yet the being of actions not be destroyed. The original Presbytery of Seceders withdrew from the general Associate Synod, and that Synod never declared their organization null and void. The Gibeonites ran to Joshua with a lie in their mouth, and beyond their own ancient or presbyterial land, and yet the league was sacred between them and the Israelites, and no man dared dissolve it. The conduct of Vermont Presbytery was apparently, at least, contemptuous to Synod's authority, as well as it was unguarded to the prospect of their own existence. They could not be ignorant, that in ordinary cases the step they were taking would be anti-presbyterial, and it was impossible to forget the immediately preceding decision of Synod in the case of Albany Presbytery, that the admission of a member, who has no right to sit in a court, corrupts it and destroys its very existence; and they could not but see that the case of Dr. Bullions was much more glaringly out of order than Albany Presbytery's admitting, when constituted by their regular moderator, one of their own members; and who, though under process before Synod, was admitted to a seat in Synod herself, and to the privilege of voting according to the principles of our discipline in all neutral causes. The Presbytery, therefore, must have acted, and must be supposed as conceiving themselves acting, not as in the common course of affairs, but among a peculiar arrangement of circumstances; and hence, till they could be heard, the Synod should not have nullified Presbytery's authority, but expressed a warning disapprobation of their deed. Dr. Bullions is not personally reached by the decision of Synod: it is the Presbytery, and that alone, on which the stroke of Synod falls; and it might have been sufficient to bring them and their act together, as is usual in the cases of the trials of men, to be examined and decided upon.—For what is Synod to try the Presbytery of Vermont at next meeting? Have we any account of other disapprovable deeds of theirs than this? I know of none. Why try them at all? The thing is decided, and they are now under punishment for their deed. They



acknowledge the stolen property, and Synod says no possible combination of circumstances can possibly justify the taking the bread off another's table, and she has shut them up not to be tried for this deed, for they are already under punishment for it. Of old it was said, "Doth our law condemn any man before it hear him?" and our books of discipline suppose libel, prosecution, and defence, before any are condemned.—I dissent, therefore, from the decision of Synod because it looks at the deed of Presbytery as in common circumstances; because in human courts men can be tried for actions only, and their action, their single and only action, is already tried; without citation too, and in the entire absence of the parties: and because it is contrary to the natural sentiments of men, and the usages of all nations to bring men to trial twelve months after they have been condemned. The culprit who has robbed on the highway is, indeed, sent to the penitentiary for safe keeping and reformation; but if he had not been first tried and found guilty, he could not have been sent there; and the just course of Synod would have been not to have acted in the face of all precedents, civil and ecclesiastical, but to have summoned them, as the Presbytery of Vermont, to appear at next meeting of Synod to account for their conduct. Then we could have said under the two olive trees of warning and citation, and the two candlesticks of the God of the earth, examination, and defence, that we lay hands suddenly on no man, neither are we partakers of other men's sins.

Signed, ROBERT BRUCE.

Pittsburgh, May 28, 1839.

*Answers to Reasons of Dissent, by Dr. Bruce, against the decision of Synod, suspending the Presbytery of Vermont from Presbyterial action for one year.*

*Reason 1st.* Synod's inconsistency of action, in the present case, and in that of Presbytery of Albany last year.

*Answer.* This reason is based on the supposition that the two Presbyteries were of the same character. This supposition, however, is not founded on fact. For, first, the Synod created the Presbytery of Vermont. The Presbytery of Albany was self-created. Second, the Presbytery of Vermont owed obedience, but the Presbytery of Albany owed no presbyterial obedience to any power above, inasmuch as no power above had produced it. Third, the proceedings, alone, of the Presbytery of Vermont were unconstitutional, but the existence of the Presbytery of Albany was unconstitutional.

*Reason 2d.* A Presbytery insulated by itself, and a hundred miles from any other, with its hands manacled, is a useless and an unaccountable phenomenon.

*Answer.* This reason goes upon the supposition, that an ecclesiastical court above cannot suspend one below. For, if any conduct could justify the suspension of an inferior court, that of the Presbytery of Vermont did justify suspension. The propriety of such suspension will appear by considering—

First. That a court is as truly an individual as a man, and that the exercise of its power can be as truly controlled.

Second. Neither the distance, nor the Green Mountains intervening between the Presbytery of Cambridge and that of Vermont, can alter the relation or give to the Presbytery of Vermont an independency to which, from their Presbyterial procedure they were not entitled.

Third. If the 'Lion of the tribe of Judah,' authorized the Synod to put the key of Presbyterial government into their hands, whenever it became manifest that they were incapable of using this key, according to the laws of his house, the same authority bound the Synod to take it away and never to restore it, but upon the clearest evidence of honesty and ability for the use of it.

Fourth. It is absurd both in ethics and physics, to declare that the Synod can create a body, over whose being or action they have no control.

Fifth. As the Synod's deed only respected their presbyterial action, the latter part of this reason is entirely irrelevant.

*Reason 3d.* It is untender and unedifying to subject them to the actings of Cambridge Presbytery.

*Answer.* This reason is doctrinally incorrect, and is based upon the principle that church courts may be formed by affinity. The dissenter intimates, that it will not do to put the ministers and congregations of the Presbytery of Vermont under the care of the Presbytery of Cambridge, because they cannot agree. But let the Dr's. step-mother and children mutually perform their duty, and without doubt, they will agree. "They should love one another," and the Synod should never have separated them, until they conformed to this law of mutual love. They are brethren of the same family, under the same laws, and making the same profession of the truth, and should, therefore, be willing to remain together while Synod judges such connexion necessary for edification. Their power of memorializing Synod or complaining of



any improper procedure in the Presbytery of Cambridge is not, by Synod's decision, taken from them; of course the last part of this reason is irrelevant.

*Reason 4th.* The Synod's decision establishes a species of Episcopacy, and this in its worst form.

*Answer.* Suspended courts, like suspended individuals, should be under the care of some power for specific objects; otherwise, their conduct would be wholly irresponsible; and why this should be called Episcopacy, we cannot tell. Episcopacy is one ruling over many; but in this case, we have the court above, controlling the action of an inferior, by committing them to the care of another. Neither can the fact that the Presbytery of Cambridge is non-resident, have influence in this matter; for surely the Presbytery of Vermont cannot complain, as they themselves admitted Dr. A. Bullions when he was, in every sense of the word, a non-resident. But, farther, the Presbytery of Cambridge is not now any more non-resident than when the members of Vermont Presbytery were component parts of that Presbytery.

*Reason 5th.* Because simplicity and consistency of conduct here are so easy, but not attempted, &c.

*Answer.* We hope, for the credit of religion, and the standing of our brethren of the Presbytery of Vermont, that this reason of the dissenter is not true. Is it possible that the members of the Vermont Presbytery, in order to be revenged on the Presbytery of Cambridge, for refusing them a seat on a former occasion, wherein that Presbytery believed they could not be impartial judges, would restore a brother deposed by that Presbytery? Would the dissenter, or any other minister of Christ, justify a course of that kind? It was certainly abhorrent to the feelings of every American, to hear members of the last congress justifying revenge on the floor of the house, how much more affecting to the followers of the meek and lowly Jesus, to hear gospel ministers justify the same principle in documents, to be spread before the whole church.

*Answers to Reasons of Dissent by Dr. Bruce, against a decision of Synod in the case of the Vermont Presbytery, admitting Dr. A. Bullions to a seat.*

To these reasons of dissent, we would answer, in general, and briefly, that the whole assumption upon which they are founded is incorrect.

First. That suspension for trial, is trial and condemnation, which no person before the dissenter, as far as we know, has ever assumed.

Second. The conduct of the Presbytery of Vermont cannot be right under any circumstances. Had they been a Presbytery of another communion, the whole matter would have been entirely different; but for one Presbytery, subordinate to Synod, and solemnly pledged to co-operate with a sister Presbytery, utterly to disregard both, and yet remain in the same communion, can never be right.

Third. The reference to the covenant between Israel and the Gibeonites, cannot prove any thing for the dissenter in the present case, as that covenant was not immoral in its nature, but only wrong in its circumstances, while the conduct of the Presbytery of Vermont was not only wrong in its circumstances, but in its very nature.

JOHN G. SMART,  
JOHN WALKER.

The Report of D. Houston, treasurer, was read, and, on motion, referred to the committee on the Funds.

*Daniel Houston in account with Associate Synod.*

	Dr.		Dr.
1838.			
May 15th, To balance in treasury, as per report,	8,053.15½	To amount brought forward,	\$8,143.15½
June 22, To cash contribution from North and South Buffalo,	16.00	1838.	
22, To cash per Rev. Thomas Beveridge from eastern treasury,*	50.00	Nov'r. 5, To cash, received for interest,	33.00
Sept. 29, To cash received for interest,	24.00	Dec'r. 17, To cash, received for interest,	12.00
		22, To cash, received for interest,	24.28
	\$8,143.15½		\$8,212.43½

\* This was money belonging to Wm. S. Young. Dr. B. paid it to Mr. H., who remitted a draft on the eastern treasurer. See Report of Eastern treasurer, p. 31.

## MINUTES OF SYNOD.

53

	Dr.
Amount bro't forward, 1839.	\$8,212,43½
Feb'y. 5, To cash, for interest,	120.00
April 1, To cash, interest from treasurer on Erie Land,	184.80
6, To cash, for interest,	6.00
17, To cash, rent from William Anderson,	100.00
May 13, To cash, contribution from Chartiers congregation,	25.75
17, To cash, contribution from Sugar Creek congregation,	7.87½
27, To cash, from Xenia congregation contribution,	20.00
27, To cash, from Cadiz congregation contribution,	16.00
27, To cash from Baltimore congregation contribution,	68.85
27, From Mrs. Jane Stevenson, Cambridge, New York, donation,	10.00
27, From Washington, Pa. con. contribution,	8.00
27, From Argyle congregation contribution, N. Y.,	30.00
27, From Florida congregation contribution N. Y.,	10.00
27, From Carmel congregation contribution, Ia.,	15.00
27, From Hebron congregation contribution, N. Y.,	11.62½
27, From Salem congregation contribution, N. Y.,	7.62½
27, From Pittsburgh congregation contribution,	20.00
27, From Mount Hope congregation contribution,	10.00
27, From Cross Creek congregation contribution,	10.00
27, Donation from Daniel Williamson, Putnam, N. Y.,	5.00
28, From Monteurs congregation contribution,	10.00
28, From Truro congregation contribution,	4.05
28, From Slippery Rock congregation contribution,	8.00
	<u>\$8,926,95½</u>

	Dr.
Amount bro't forward, 1839.	\$8,926,95½
May 28, From Pigeon Creek congregation contribution,	10.00
28, Cash for interest,	32.25
28, From Mr. John Rodgers, Henderson congregation donation,	2.50
28, From Deer Creek congregation contribution,	7.50
28, Cash, received for interest,	9.00
28, Cash, Wooster congregation contribution,	5.55
28, Cash, Dalton congregation contribution,	3.00
28, Cash, Ligonier congregation contribution,	15.00
28, Cash, Carmel and North Union congregation contribution,	8.00
28, Cash, legacy from Mrs. Ann Lowrie, Xenia,	30.00
28, Cash, legacy from Daniel Collins, Xenia,	1.00
28, Cash, King's Creek congregation contribution,	12.00
28, Cash, Unity congregation contribution,	10.00
28, Cash, 1st Philadelphia congregation quarterly collection,	25.50
28, Cash, Dumfries congregation, U. Canada,	13.30
28, Cash, York and Covington congregation, N. Y.,	9.00
28, Cash, Thomas Burns, Genesee, N. Y.,	5.00
28, Cash, Londonderry congregation,	8.00
28, Mount Pleasant congregation, Pa.,	10.00
28, Cash, West Union and Four Mile congregation,	13.00
28, Cash, Liberty congregation,	5.06
28, Cash, Albany congregation,	65.44
28, Cash, Stone Valley congregation,	10.00
29, Cash, interest on Mrs. E. Henry's legacy, per Rev. J. P. Miller,	169.28
29, Cash, South Buffalo congregation,	10.00
29, Cash, Haysville congregation,	3.00
	<u>\$9,419,33½</u>

	Dr.
To amount bro't forward, 1839.	\$9,419,33½
May 29, Cash, Mansfield congregation,	1.43
29, Cash, North Washington congregation,	1.44
29, Cash, South Washington congregation,	1.93
29, Cash, Shenango and Salem congregation,	10.00
	<hr/> \$9,428.38½

*Contra.**Treasurer claims credit for the following disbursements.*

	Cr.
1838.	
June 7, By cash paid Emery and Hanna for plastering,	\$9.25
July 31, Cash paid executor of Rev. Samuel Douthet,	44.00
Aug. 15, Cash paid postage,	37½
Sept. 27, Cash paid Rev. T. Beveridge for books,	31.25
Nov'r. 5, Cash paid school tax on moneys loaned,	4.00
27, Cash paid postage,	18½
Dec. 10, Cash paid Levi Griffiths, in full, for wash-house,	175.00
11, Cash paid M'Culloch and Co., for door handles,	2.25
22, Cash paid J. B. M'Fadden,	2.75
Dec. 24, Cash paid J. B. Enos, for chairs,	6.50
24, Cash paid G. W. Lewis, for desk,	3.50
1839.	
Jan'y. 10, Cash paid S. Brobst, for sconces,	1.00
10, Cash paid Robert Henderson, for door lock,	3.25
	<hr/> \$283,31½

	Cr.
To amount bro't forward, 1839.	\$283,31½
Jan'y 10, Cash paid J. Hart, for chimney tops,	3.75
26, Cash paid J. Hart, for chimney tops,	3.75
Feb'y 1, Cash, Rev. T. Beveridge, half year's salary,	250.00
1, Cash paid Rev. T. Beveridge, postage,	75
March 30, Cash paid room rent for Titus Basfield,	10.00
April 2, Cash paid Robert Ralston, for putting tops on chimneys,	9.00
12, Cash paid Levi Griffiths, for coal box, &c.,	1.25
17, Cash paid William Anderson, room rent,	30.31½
May 3, Cash paid Rev. James Ramsay, D. D., salary,	300.00
3, Cash paid Rev. Thos. Beveridge, D. D., salary,	250.00
3, Cash, William Anderson, coal for students,	5.00
28, Cash paid Rev. A. Heron, Synod's Cl'k.,	100.00
28, Cash paid Rev. J. Martin for printing Minutes,	40.00
28, Incidental expenses,	10.00

1,287,12½

Payments made as per account, 1,287,12½

1839.

May 29, Balance in Treasury, 8,141.26½

The above account shows a balance in the treasury of \$8,141.26½, all of which is at interest, except what has been lately received.

Respectfully,

DANIEL HOUSTON, *Treasurer.*

The report of the committee of Memorials, on the memorial from members of the congregation of Ryegate, was read, and, on motion, adopted.

The committee to whom was referred the memorial from members of the Associate Congregation of Ryegate, Vermont, respecting the proceedings of the last meeting of Synod, report that they see no occasion for any thing to be done beyond what has been done respecting other memorials on the same subject.

T. BEVERIDGE,  
J. WALKER,  
J. SCROGGS.

The committee appointed to converse with Mr. John Patrick, student of theology, reported, and their report was, on motion, adopted.

The committee to whom the report of the Presbytery of the Carolinas for 1838 had been referred, reported, and the report being amended, was adopted.

Your committee to whom was referred the report of the Presbytery of Carolinas of last year, present the following report.

1. The complaint of the Presbytery against the conduct of Synod in cutting off the appendages of the act on slavery, comparing this to the Egyptian taskmasters, is highly unjust and disrespectful.

2. The demand which they make that the Synod give them a correct interpretation of the act, that they may know the relation in which they stand to Synod, is altogether unreasonable, because the act is sufficiently plain and decisive, and requires no additional interpretation.

3. This Synod cannot see, that physical impossibilities and legal enactments present such insurmountable obstacles to emancipation as are complained of in the report, because the way is still open for the removal into free states, and besides God must be obeyed in all cases rather than man.

Your committee would, therefore, recommend the adoption of the following resolutions.

1. That as we have no evidence that the Presbytery of Carolinas has made any exertions heretofore, or are now using any to carry into execution the requisitions of the act, the Synod see no reason why they should any longer delay final action upon this subject.

2. That the ministers, elders, and other members belonging to the Presbytery of Carolinas who still continue in the practice of slave-holding, and refuse to comply with the act of this Synod by which slavery is declared to be "clearly condemned by the law of God," and that no person holding a human being in the character of a slave "be retained in the communion of this church," are discharged and prohibited from dispensing and enjoying sealing ordinances in the Secession Church.

J. SCROGGS.

JAMES PATTERSON.

The Presbytery of Cambridge gave into Synod the following Report; namely, "Mr. Stalker, having appeared before the Associate Presbytery of Cambridge, and requested Presbytery to transmit to Synod a petition for the final settlement of his case, which Presbytery agree to transmit to Synod without passing any judgment, either on the paper or on his right to a hearing, under his disobedience to their former decisions.

*Pittsburgh, May 29, 1839.*

A. ANDERSON, *Presbytery Clerk.*

A pamphlet accompanies, by Mr. Stalker's request. The papers thus transmitted were, on motion, returned to the Presbytery of Cambridge.

From this decision Messrs. Heron and Brown entered their dissent.

Mr. John Robertson requested certain extracts from the minutes of this and last year, in relation to matters connected with the business of the Presbytery of Cambridge. The request was granted, and the clerk and Mr. Robertson were appointed a committee to attend to this business.

Adjourned till the usual hour to-morrow morning.

Closed with prayer.

*Thursday, May 30.*

The Synod met, and was opened with prayer: members present as above. The minutes of last sitting were read and approved.

Mr. Ferrier gave notice that he joined in the dissent taken last evening from the deed of Synod, returning the papers in Mr. Stalker's case to the Presbytery of Cambridge.

On motion, the reading of papers was dispensed with, in order to take up the case of Mr. Beggs. Certain papers connected with the case were read, and the following resolution offered, and after a brief discussion adopted; namely,

"Resolved, that Mr. Beggs' acknowledgments do not invalidate

Sarah Vaughn's affidavit, but corroborate it in its material points, and therefore, that Synod judge him guilty of the sin charged."

Previous to taking the vote, a brother addressed the throne of grace in prayer.

Mr. Heron asked and obtained leave of absence, and Mr. Hanna was appointed clerk *pro tem*.

On motion, resolved, that Mr. Beggs be deposed from the office of the holy ministry, and suspended from the communion of the church, and referred to the Presbytery of Illinois, for farther dealing, and farther, that the papers connected with the case be transmitted to said Presbytery, as also a statement of the confessions of Mr. Beggs before this Synod.

The committee to examine the records of the Presbytery of Allegheny presented their report, which was, on motion, accepted.

The following motion was offered, and adopted, namely,

Whereas, it appears from papers laid before Synod by Mr. D. Stalker, that he is labouring under such prejudices against several members of the Presbytery of Cambridge, as is a barrier in the way of submitting to the dealings necessary to his restoration in his proper Presbytery,—

Resolved, that a committee be appointed to meet in conference with members of the Presbytery and Mr. Stalker, and ascertain whether there is a reasonable prospect of Mr. Stalker's restoration, in consistency with the rules and principles of the church, and report what farther measures might be proper to be taken in this case. Messrs. S. Hindman and Clokey, and Dr. Beveridge, were appointed said committee.

The committee to examine the records of the Presbytery of Indiana reported, and the report was accepted.

The committee appointed to inquire what can be done to encourage and facilitate the education of young men for the ministry, reported, and the report was adopted, as follows; namely,

Your committee appointed to inquire what can be done to encourage and facilitate the education of young men, who may be placed at Synod's disposal as candidates for the gospel ministry, report for adoption the following resolutions.

Resolved 1st. That in view the Synod find themselves unable to answer the calls addressed to them for supply of preaching and a dispensation of gospel ordinances, and in view, farther, that the glorious doctrines and principles of the gospel, are in many places through ignorance utterly shut out, or through grievous errors and corruptions greatly obscured and prevented, and so multitudes of the people of the land are left in a benighted and perishing condition, Synod declare the great need there is for orthodox and learned and faithful men to fulfil the gospel ministry, that the pure and unadulterated word of truth may be propagated.

Resolved 2. That Synod recommend to Presbyteries, sessions, and church members, as is competent to them respectively, to look out young men, of suitable natural gifts, and endowments, and of piety, and to aid and to encourage them unto a course of education, and the acquisition of such classical and scientific attainments as may qualify them for the profitable exercise of their gifts.

Resolved 3. That godly parents who love and pray for the welfare of Zion, and for the good of souls; who have sons possessed of suitable endowments, and who are in circumstances putting it in their power to bestow upon them a liberal education, are invited to dedicate them to the service of the Lord in the gospel.

Resolved 4. That this Synod take what order may be necessary to create an education fund, for the aid of young men members in communion with us, of indigent circumstances, who are dutifully and piously preparing themselves for the ministry.

Respectfully submitted.

JAMES TEMPLETON,  
JAMES P. MILLER,  
WM. M. McELWEE.



The following resolutions were offered in connexion with the above report, and adopted; namely,

Resolved, that the following rules be adopted by the Associate Synod for the purpose of raising money for the Bible, Missionary, Students, and Synod's funds.

First, That Synod appoint a committee to draft a circular to the several congregations and vacancies under the inspection of Synod, setting forth the duty and necessity of liberally contributing to the above named funds respectively.

Secondly, That as our years are divided into four quarters, so let every congregation and vacancy have quarterly collections for one or more of the above named funds.

Thirdly, That Synod enjoin it upon the several Presbyteries under its inspection to direct the sessions of the congregations within their bounds, to see that the above collections are duly attended to, and the avails duly paid over.

Fourthly, That it be enjoined on all the Presbyteries, under the care of this Synod, to report annually what has been done in the premises, the amount contributed to the different funds, and to whom paid over.

Dr. Beveridge was appointed the treasurer contemplated in the 3rd resolution, and Messrs. Anderson and Miller the committee to draught the circular.

The committee to examine the records of the Presbytery of Chartiers reported, and the report was, on motion, accepted.

The committee on the memorial from some individuals in Cadiz congregation, reported. The report was adopted as follows; namely,

The subscribers having had under consideration the petition of certain members of the Associate Congregation of Cadiz, in relation to some proposed additions to the bond used in covenanting, adapting it more particularly to the present state of things, respectfully report—

That they consider this matter worthy of the attention of the Synod, and would recommend that a committee be appointed to make such additions to the acknowledgment of sins, prefixed to the bond, as they may judge called for, keeping in view the suggestions contained in the above-named petition, and report to the Synod at its next meeting.

JAMES MARTIN,  
T. BEVERIDGE.

Messrs. Hanna and Isaac were appointed the committee contemplated in the above report.

The committee of Supplies presented their report, which, after some amendment, was adopted as follows; namely,

#### *Scale of Appointments.*

J. M. Scroggs in the Presbytery of Philadelphia till next meeting.

William Y. Hamilton, Philadelphia, June, July; Cambridge, August, September, Carolinas, October, November, December, January, February; Tennessee, March, April, May.

James Law, Cambridge, June, July; Philadelphia, August; Chartiers, September, October; Shenango, November; Ohio, December; Richland, January; Stamford, February, March; Albany, April, May.

William H. Walker, Muskingum, June; Chartiers, July, August; Miami, September; Indiana, October, November; Illinois, December, January, February, March; Indiana, April; Muskingum, May.

Rev. D. R. De Freest, Albany, June, July, August, September; Cambridge, October, November, December; Albany, January, February, March; Philadelphia, April, May.

Samuel McLean, Philadelphia, June, July, August; Allegheny, September; Chartiers, October, November; Shenango, December, January; Ohio, February; Richland, March, April, May.

William Smith, Philadelphia, June, July, August, September; Albany, October, November, December; Allegheny, January, February; Chartiers, March, April; Philadelphia, May.

Thomas Gilkerson, Chartiers, June, July; Philadelphia, August, September; Vermont, October; Albany, November, December; Ohio, January, February; Allegheny, March, April, May.

David R. Imbrie, Ohio, June, July, August; Miami, September; Indiana, October; Illinois, November, December, January; Indiana, February, March; Miami, April; Ohio, May.

James A. Brown, Indiana, June; Miami, July; Mission to Lower Canada, August, September, October; Cambridge, November, December, January; Albany, February; Philadelphia, March; Chartiers, April, May.

Rev. T. Ferrier, Shenango, June; Allegheny, July; Ohio, August, September; Miami, October, November; Richland, December, January; Muskingum, February; Ohio, March; Shenango, April, May.

Rev. J. Templeton, Chartiers, June; Miami, July; Indiana, August; Illinois, September, October, November; Indiana, December; Miami, January, February; Richland, March, April; Chartiers, May, or in Tennessee from October, at discretion.

A. Boyd, Shenango, till next meeting.

Rev. G. M. Hall, in event of dismission, Indiana, June, July, August, September; Miami, October; Albany, November, December; Cambridge, January, February, March; Philadelphia, April, May.

Rev. T. Allison, Chartiers, June, July, August; Allegheny, September, October; Chartiers, November, December, January; Shenango, February, March; Ohio, April; Chartiers, May.

Rev. J. Banks, Allegheny, till next meeting.

A communication, signed Samuel Creswell, containing a petition to Synod, in relation to his case, was read. Said paper was declared by the Moderator to be inadmissible, as being out of order.

The following resolution was, on motion, adopted; namely,

"Resolved, that the overture on discipline be recommitted, and that Presbyteries be enjoined to report to the committee their amendments, and that the committee be required to have the overture ready at next meeting of Synod. Mr. Anderson was added to the committee, and Mr. Martin was substituted in room of Mr. Heron.

The report of the committee on Appeals given in last year, on the appeal of David Jackson and Archibald Collins, from a decision of the Presbytery of Miami, in the case of the former of these appeals, was called up and read. Papers connected with the case were read. After some brief discussion, the report of the committee was adopted, and is as follows; namely,

The committee to whom was referred the appeal of Messrs. David Jackson and Archibald Collins, from a decision of the Miami Presbytery, refusing to sustain David Jackson's appeal from the session of Massie's Creek, upon the first charge of a libel preferred against him by Messrs. Wm. Currie and James McCoy, offer the following as their report.

The charge in the libel alluded to, is in these words: "whereas it is contrary to the law of God, and the subordinate standards of our church, to speak evil of those over us in the Lord," &c. The specifications which are given in support of this charge, are from a certain publication in a newspaper called the "Xenia Free Press." The appellants contend that the charge in the libel is not made good by any thing contained in this publication. With this your committee agree. For although there are expressions in said publication that are not strictly courteous, yet they seem not so much designed to cast odium upon any individual, as to place an argument or opinion in the most strong and prominent light. Therefore your committee are of opinion that the appeal ought to be sustained.

T. BEVERIDGE,  
F. W. McNAUGHTON,  
J. G. SMART.

On motion, the Presbytery of Chartiers were ordered to call Mr. French to account for absence from the meetings of Synod, without leave.

The Presbytery of Richland were also ordered to call Mr. Irvine to account for absentsing himself from Synod without leave.

Adjourned till the usual hour. Closed with prayer.

Half past 2, P. M.

The Synod met, and was opened with prayer. Members present as above. The minutes of last sitting were read and corrected.

Extracts from the minutes in reference to the Synod's proceedings in the case of the Presbytery of Vermont, were asked on behalf of the Rev. Thomas Goodwillie, and granted.

Resolved, that \$20 be paid to Mr. Alexander Dickson for his services as sexton.

A paper purporting to be a complaint from Mr. Stalker was read, and pronounced by the Moderator to be out of order.

The committee of Bills and Overtures reported on the Ferguson case. The papers in the case were read, and after some discussion the report being amended, was adopted, and is as follows; namely,

The committee of Bills and Overtures, on the appeal from the Presbytery of Miami, in the Ferguson case, beg leave to report, that certain members of a family by the name of Ferguson, were called before Massie's Creek session, one of them for selling a slave, and all of them for holding slaves: which they left hired out in New Orleans. Every attempt to remove these slave-holders from the communion of the church by the friends of the Synod has hitherto failed, being arrested by protests and appeals. The consequence is, that about 14 human beings have been kept in bondage for more than two years, and are now, in all probability, reduced to perpetual slavery in the state of Alabama.

The following resolutions are, therefore, respectfully submitted.

1. That the appeal of the Rev. Andrew Heron and others, against the deed of the Presbytery on the Ferguson case, be not sustained.

2. That all the Ferguson family having interest in the slaves, as stated to the session of Massie's Creek, be by them suspended from the communion of the church.

JOHN WALKER.

THOMAS HANNA.

JOSEPH CLOKEY.

The committee on the letter from the Synod of Original Seceders in Scotland reported, and the report was, on motion, adopted, as follows; namely,

The committee to whom was referred the Letter from our brethren of the Original Associate Church of Scotland, report as follows:

The brethren, after stating that they were gratified when, after we had seen the new statement of their Testimony, we judicially declared that we were so far satisfied with it as to continue in the connexion, which had by a former decision been so happily formed between the two Synods, add,—our prospects, however, have been in a great measure overclouded by your late decision, in which you seem to disapprove of the doctrine of this Synod, respecting the magistrate's power *circa sacra*, and national covenanting. Your committee think, that as Synod cannot now consider these points with that attention which would be necessary, in order, if possible, to arrive at such a statement of our mind upon them as would satisfy our brethren, the subject should therefore be laid over till next meeting.

JAMES RAMSAY.

T. BEVERIDGE.

On motion, a committee was appointed to draft an answer to the above letter to be laid before Synod at next meeting. Drs. Ramsay and Beveridge were appointed said committee.

The committee appointed to consider the letter from the chairman of the convention of Reformed Churches reported, and the report was, on motion, adopted, as follows; namely,

The committee to whom was referred a letter from the chairman of the committee of a convention of some of the Reformed Churches which lately assembled in Pittsburgh, ask leave to state, that from the known principles and usages of some of the churches represented in said convention, on communion, covenanting and other subjects, in which they differ from the public profession and practice of the Associate Church; and also, from the proceedings of the brethren composing the said convention, in which no steps appear to have been taken to produce a greater approximation in principle to our public profession, there appears to be little encouragement to hope that measures will be adopted by them, in which the Associate Synod could concur. However desirous of a scriptural union with others, who make a profession of the re-

ligion of our common Saviour, it is the opinion of your committee that it is not expedient at the present to appoint delegates to the aforesaid convention.

JAMES RAMSAY.  
T. BEVERIDGE.

The report of the committee on Missions, formerly laid on the table, was called up, and, on motion, adopted, as follows; namely,

The committee on Missions hereby report on the two following papers, which have been referred to them for consideration, namely:

1st. A petition from the second congregation of New York, praying for supply of preaching at the expense of Synod. The committee consider the condition of this congregation is such as to deserve the serious attention of Synod. Its existence, as a congregation, must cease, if liberal aid be not afforded. To meet, therefore, in as far as practicable, the prayer of their petition, your committee would recommend that as large a portion of the supplies as is consistent with the wants of other sections of the church be furnished to the Presbytery of Albany, that they may have it in their power to furnish this congregation with as frequent supply as possible, and that it be paid by Synod.

2d. The second paper is a report from the Female Missionary Society of Massie's Creek, containing a statement of funds collected for aiding in the support of a Foreign Mission. In relation to this paper, the committee would report, that although the present exigencies of our church do not warrant our undertaking missionary operations in foreign countries, yet we as a church, witnessing for the cause of the Redeemer, ought not to feel insensible to the condition of the unnumbered multitudes of our fellow men who are perishing for lack of knowledge; but ought to be looking forward, and employing preparatory means for the erection of a banner for the truth in distant and foreign countries. They would, therefore, recommend that a fund be formed by Synod, entitled a fund for Foreign Missions, and that collections be solicited from the congregations belonging to Synod for aiding in this good work.

ANDREW ISAAC,  
JOHN S. EASTON,  
SAMUEL WILSON.

Mr. Wm. S. Young, of Philadelphia, and Mr. William Bell, of Pittsburgh, were appointed treasurers of the fund for foreign missions.

A request was presented by Mr. Thomas McCleary to have the testimony of Mr. W. H. Walker taken in the case of the Presbytery of Stamford, which has been before the Synod, either before the Synod itself, or a committee. The prayer of the petition was granted, and Messrs. S. Hindman and Henderson were appointed a committee for this purpose.

Messrs. Cummings and J. Stewart asked and obtained leave of absence during the remaining sittings of Synod.

The committee on the Funds reported, and their report was, on motion, accepted, as follows; namely,

*The Report of the Committee on the Funds.*

The committee on the funds offer the following report, on the treasurer's accounts submitted to them.

On May 16th, the balance in the hands of Mr. Murphy, treasurer at Philadelphia, amounted to \$478.09½.

It may be proper to state that one of the items in the disbursements stated in this account is the sum of sixty-three dollars, paid Rev. Joseph McKee and Rev. A. T. McGill, for expenses to New York and Cambridge, according to appointment of Synod last year: from the vouchers accompanying this report, it appears that, but \$17.00 of this sum were received by Mr. McKee; that \$46 were claimed and received by Mr. McGill, namely, \$16.00 as travelling expenses and \$30.00 for three days' preaching in New York. By reference to the resolution of Synod last year, appointing these brethren on that mission, it appears that the actual expenses were all that was provided for, in that resolution. And this committee are informed that each of the brethren received from the congregation, while in Cambridge, the full amount, at least, of Synod's ordinary *per diem* allowance to her missionaries.

The report of the treasurer at Canonsburgh shows a balance in the treasury at that place of \$8,141.26, showing at this time in the hands of the two treasurers the



sum of \$8,619.36; a sum \$4.89 less than what was remaining in the treasury at the close of the last Synodical year.

These documents show that the current expenses of the Synodical year amounted to \$1,579.12½, and that the current receipts of the year have been equal to the expenses, excepting \$4.89.

The committee are of opinion, that the account, so far, at least, as relates to the expenditures, on improvements, &c., of the Theological Seminary, should be audited by the board of trustees, as no committee can have the facilities necessary for judging of the propriety of the expenditures.

The committee farther report—that, in their opinion, the application of the Presbytery of Miami, for the sum of \$16.40, to defray the expenses of the commission in the case of the Rev. James Adams, ought to be allowed. Also, the application by the Presbytery of Illinois for the sum of 14.00 for aiding that Presbytery in paying off their supplies. And farther, the sum of \$15.00 is due to Mr. James Law, for missionary services in Lower Canada. All which is respectfully submitted.

JAMES P. MILLER,  
WM. MORRIS,  
C. WEBSTER.

Messrs. B. Boyd and M'Elwee were appointed to draught an act for a fast, to be laid before Synod at next meeting.

Adjourned till half past 8 o'clock to-morrow morning. Closed with prayer.

*Friday, May 31.*

The Synod met, and was opened with prayer: members present as above. The minutes of last sitting were read and approved.

Mr. D. Blair craved to have his dissent marked from the decision of Synod last evening, accepting the Report of the committee of Missions in relation to paying for supply to the 2nd congregation of New York.

On motion, resolved, that the papers in the case of Mr. Todd, from the Presbytery of Miami, be referred to a special committee to report at next meeting of Synod.

Messrs. Hanna and B. Boyd were appointed said committee.

The committee to draught an act for a fast presented a report, which was read, and being amended was, on motion, adopted, as follows; namely,

#### *Act for a Fast.*

Once more, we, the Associate Synod, call you, "over whom the Holy Ghost hath made us overseers," to the duty of fasting.

We believe that periodical fasts, without some special call in the providence of God compared with the word, are superstitious. And yet, though we have held an annual fast for many years, we believe it is not at present uncalled for.

The aspect of Divine Providence with respect to peace and health in the land, and the enjoyment of rain from heaven, and fruitful seasons, is more favourable than in some past years; for which we have great cause to be thankful; and yet there is ground to fear that this respite is not profitably improved, by the people generally turning to the Lord, and serving him in his great goodness. The carnal mind turns even the mercies of God into occasions of sin. Wealth, ease, and prosperity, where not attended by the sanctifying grace of God, excite and foster all the corrupt principles and appetites of our fallen nature. We have great reason to say, "As he fed us, so we went from him." "Jeshurun waxed fat, and kicked." God's holy name is profaned in this land, not only by the profane swearer, in the vulgar throng, or in the com-

pany of the gay—but in superstitious and heaven-daring oaths, administered by non-legalized and irresponsible persons, in masonic and similar societies; by the light, irreverent, and corrupt manner of administering and taking of oaths of office, and in testimony bearing, in many of our civil courts, &c., and the use of the important ordinance of the lot; where God is often, not only by the confessedly rude, infidel, and profane, but by those who profess the Christian name, called in to decide, by his special providence, who shall be foremost, in vain sport, or the winner of money or property, for which the gainer never intends to give any just equivalent; thus asking the infinite God to trifle, and the most Holy One to go partner with thieves. Add to this, the setting aside, or rather dedicating to scenes of pleasure, or purposes of worldly gain, that portion of time, which God, both as Creator and Redeemer, has in a special manner set apart for his own immediate worship and service, not only by idleness, pleasing ourselves, worldly conversation, and that often at, or in the house of God,—running boats, keeping gates, driving teams, removing families or goods, running carriages, cars, wagons, &c., but especially by driving stages, running packets, and keeping open offices on the Lord's day, for the very purpose of disseminating news, and other communications of a worldly character, under the countenance of the highest civil authority in the land.

In the midst of these scenes, and others of a similar nature, growing infidelity stands forth awfully conspicuous, either in denying the Bible to be the word of God, and the perfect and only rule of faith and obedience, or so perverting its doctrines, denying its claims, and corrupting its ordinances, as to make it not only useless to many, but a "savour of death unto death,"—to make heresy triumphant, and "him that departeth from evil a prey."

The powers that ought to be a terror to evil doers, and a praise to them that do well, are, in many instances, not only bearing the sword in vain, but often turning it so as to produce a pernicious effect, both on morals and religion. An idolizing coveting of the things of this world, too manifestly, not only absorbs all the attention, and exhausts all the energies of the many who confessedly "have their part and portion in this life," shutting up their bowels of compassion from their fellow men, whence springs up also to a great height a spirit of fraud and oppression; but, in many cases, under its perverting influence, even the officers and ordinances of the house of God, are denied, not only a reasonable, but even a necessary support, and that by those who have engaged to "honour the Lord with their substance," and to set Jerusalem above their worldly cares and joys. The abounding of gross immoralities, in lying, stealing, counterfeiting, uncleanness, and shedding innocent blood, are for a lamentation.

Systems of error, from bold-fronted atheism, throughout all the principles of natural and revealed religion, are common in many parts of our land; and none of these, perhaps, doing more mischief than those which are directed against the substitutionary obedience and death of our Lord Jesus Christ, and salvation by grace, in opposition to works, through the imputed righteousness of Christ, and the regenerating influence of the Holy Spirit.

It is also to be noticed, and lamented, that even among many

who are endeavouring to stem these torrents of corruption, in some important points, corrupt modes of worship are not only countenanced, but warmly defended, and the rules of fellowship and the exercise of discipline, in the church, greatly relaxed or perverted.

Slavery, in all its opposition to the law of God, and in its natural and necessary mischief to the bodies and souls of men, in this world and the world to come, is not only legalized, by the constitutions and laws of a great portion of these United States, where liberty and equal rights are the public creed, but even the church of the living God, with a few exceptions, is deeply involved in the evil, and many are zealously engaged in the defence and maintenance of the horrible practice of "dealing in slaves and souls of men." And though the Associate Church has for a period of thirty-eight years declared slavery to be a sin, and for eight years has had an official decision of her supreme judicatory recorded on her books and proclaimed through all her branches, there are still found in our midst some who are too favourable to the principle and practice thus judicially condemned.

Though we have reason to thank God for some good degree of zeal for our holy profession, and of unity and firmness among our members, and in our church courts, in maintaining our scriptural covenanted profession; yet we have to lament the trouble which this costs, the obstinacy and turbulency of some, and the shameful apostacy of others. With some, church government seems to be but a mere name, and, with others, only a rock on which to dash themselves to pieces.

For these, and all the consequent attendant evils, and especially the plagues of our own hearts, we ought to humble ourselves before God, to lift up our cry to him for mercy, depending, in faith, on the imputed righteousness of the Lord Jesus alone, for pardon, acceptance, and peace; and on the sanctifying efficacy of his blood and Spirit by the means of his own appointment, for our sanctification. Let one and all of us come up to the help of the Lord against every thing which exalts itself against God and his law—against Christ and his cause, against the present and eternal interests of ourselves, of our children, of the church, and of our fellow men. Let us pray for the peace, purity, and prosperity of Zion, "and give the Lord no rest day nor night, till he make her a praise and a glory in the earth," and our land and nation be possessed of that righteousness, which exalts a nation in opposition to sin, which is a reproach to any people—looking to God to fulfil his own promise, that the kingdoms of this world shall become the kingdoms of the Lord and of his anointed.

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The 2nd Thursday of January was appointed as the day of fasting. The report of the committee to examine the records of the Presbytery of Ohio was read, and, on motion, accepted.

The report of the committee to confer with the Presbytery of Cambridge and Mr. Stalker, was given in, and, on motion, accepted.

On motion, resolved, that the same committee be re-appointed for the same purpose, and Mr. S. Hindman was excused from the committee to take Mr. Walker's testimony, and Mr. J. Hindman appointed in his room.

Mr. Boyd was appointed in the room of Mr. Clokey on the committee to converse with Mr. Stalker.

Resolved, that the minutes be published in the Religious Monitor, and that the expenses be defrayed from the Synod's funds. One thousand extra copies were ordered.

On motion, Synod went into committee of the whole, on the subject of the Bible Society.

When the committee rose, they reported that the Report of the treasurer of the Bible fund had been given in; which report was, on motion, accepted, as follows; namely,

*Pittsburgh, May 29th, 1839.*

*Report of the Treasurer of the Bible Fund for the Year ending May 29th, 1839.*

1838.	Dr.	1838.	Cr.
August, Donation received from Thomas Burns, Genesee Co., N. Y.	5.00	June 7, Amount of Bibles sent to Argyle, N. Y.,	15.00
May 25, Received from Baltimore congregation, per Rev. J. G. Smart,	68.72	Amount of Bibles sent to Baltimore congregation,	33.70
May 29, Received from Argyle congregation, Washington Co., N. Y., per Rev. James P. Miller,	25.00	1839. Expenses of printing and binding 1000 Psalm Books,	260.00
Balance from last report,	425.84	Balance,	241.42
Interest on above balance,	25.56		
	\$550.12		\$550.12

WM. S. YOUNG.

On motion, resolved, that the edition of the Psalms published by Mr. Young be retained by him, as his property, with the understanding that the money expended for the Bible Fund in the publication be refunded.

*Resolution for disposing of Bibles by Probationers.*

Resolved, that the treasurer of the Synod's Bible Society be authorized to give to probationers and other travelling preachers, Bibles to be given to the poor and destitute, or disposed of at their discretion, and report to Synod accordingly.

On motion, the executive committee and treasurer of Bible Fund of last year were re-elected.

On motion, resolved, that the executive committee be instructed to republish the constitution of the Bible Society in the Religious Monitor.

The Presbytery of Chartiers gave in the following reference of certain cases which had been before them; namely,

The Presbytery of Chartiers agreed to refer the following cases to Synod for judgment.

1. A protest and appeal of the Rev. William M. McElwee against a decision of Presbytery, by which they judged James Harper not guilty of bearing false testimony in a case in which he was charged with having done so before Presbytery.

2. A protest and appeal of the said Rev. William M. McElwee against a decision of Presbytery, by which they cleared David Ramsay of the charge of having violated a solemn agreement made before Presbytery, which violation he afterwards denied and endeavoured to prove his innocence by false testimony.

JAMES RAMSAY, *Presbytery Clerk.*

On motion, the reference was accepted, and a committee appointed to report on said cases at next meeting of Synod.

Messrs. Walker and Hanna were appointed said committee.



A remonstrance by certain members of Synod against the decisions of Synod, in the cases of the Presbytery of Albany, Dr. A. Bullions, and Mr. Stalker, was read, and pronounced by the Moderator to be inadmissible.

The committee appointed to take the testimony of Mr. W. H. Walker in the case of the Stamford Presbytery, reported, and the report was, on motion, accepted.

*Report of the Committee appointed to take the Testimony of William H. Walker, in the Case of the Memorialists against the Presbytery of Stamford.*

Your committee report that they called upon Mr. Walker for his testimony, in the above case. That Mr. Walker expressed a hesitancy as to the propriety of his acting as a witness in the case, on account of the indistinctness of his recollection concerning the matter: and your committee deemed it not proper for them to insist. Respectfully submitted.

JOHN HINDMAN.

JAMES M. HENDERSON.

The committee appointed to converse with the Presbytery of Cambridge and Mr. Stalker reported, and the report was, on motion, accepted, as follows; namely,

*Report of the Committee appointed to conduct a conference between the Presbytery of Cambridge, and Rev. D. Stalker.*

Your committee, after a careful interview held by the parties named, in our presence and under our direction, have to report that the Presbytery and Mr. Stalker still adhere to their respective positions, with reference to the alleged charge of false swearing, brought in Presbytery by Mr. Stalker against two members of said Presbytery. And that Mr. Stalker still adheres to his declaration made in Synod last year, respecting his submission to Synod's requisition then made; and also refuses to acknowledge that he did wrong in exercising his ministry contrary to the order of Presbytery and Synod.

SAMUEL HINDMAN.

T. BEVERIDGE.

B. BOYD.

The minutes of this sitting were read and approved, and the Synod adjourned, after prayer, singing the 122nd Psalm, and the apostolical benediction pronounced by the Moderator.

ANDREW HERON, *Synod Clerk.*

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Wm. Wilson	Monteur's Run	Clinton . . .	Allegheny	Penn.	40	140
	Robinson . . .	. . . . .	Washington	do	42	150
David Thompson	Mt. Hope . . .	W. Middletown	do	do	33	85
	Cross Creek . . .	. . . . .	Brooke . . .	Va.	24	64
Jas. Ramsay, D.D.	Chartiers . . .	Canonsburgh	Washington	Penn.	122	430
David French . .	N. & S. Buffalo	Washington . .	do	do	110	240
Alex. Donnan . .	Mt. Pleasant .	Hickory . . .	do	do	105	220
	Burgetstown . .	. . . . .	do	do	85	180
Wm. M. McElwee	Service & King's c.	Frankfort . . .	Beaver . . .	. . .	116	264
Bankhead Boyd	Pigeon Creek . .	McCullough's	Washington	do		
T. Beveridge . .	Washington . . .	Washington . .	do	do		
James McCarrell	Tumbleston's Run	. . . . .	. . . . .	. . .	31	53
Vacancies . . .	Noblestown . . .	. . . . .	Allegheny	do	50	
	Ohio . . . . .	Economy . . .	. . . . .	do	70	
	Peter's Creek . .	. . . . .	Washington	do		
	Bethesda . . . .	W. Alexandria	do	do		
	Wheeling . . . .	Claysville . . .	. . . . .	do		
Without charge						
Thomas Allison						



STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
James P. Miller	Argyle . . .	Lake P.O., N.Y.	Wash'n.	N. Y.	120	300
A. Gordon . .	Putnam . . .	Putnam . . .	do	do	48	105
D. Gordon . .	Salem . . .	Anaquasscook	do	do	50	80
A. Anderson .	Hebron . . .	Salem . . .	do	do	72	157
	Cambridge .	Cambridge .	do	do		150
	North Argyle	North Argyle	do	do		110
Vacancies . .	Hemmingsford	do	do	L. C.		
	Beech Ridge .	do	do	do		
	Hinchingbrook	do	do	do		

STATISTICAL TABLE OF THE PRESBYTERY OF SHENANGO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Daniel McLean,	Venango . .	Hart's x roads	Crawford	Penn.	200	500
	Salem . . .	do	do	do		
John France, .	Glade Run . .	Bakerstown .	Butler . .	do	60	200
	Coneaut . .	Meadville . .	Crawford .	do	25	50
Matth. Snodgrass,	French Creek	do	do	do	32	30
	Cherry Run .	do	Venango .	do	20	80
Wm. C. Pollock,	Harmony . .	Harrisville .	Butler . .	do	80	120
	Unity . . .	do	do	do	55	100
E. Small, . . .	Springfield .	do	Mercer . .	do	48	110
	Rocky Spring	do	do	do	56	126
	New Castle .	New Castle .	Mercer . .	do	32	70
Vacancies . .	Neshannock .	do	do	do	20	43
	Mount Prospect	do	do	do	25	45
Without charge	Mercer . . .	Mercer . . .	do	do	26	83
A. Boyd . . .						

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
David Imbrie .	Darlington .	Darlington .	Beaver . .	Penn.	60	140
	Bethel . . .	do	do	do	70	150
Alex. Murray .	Mountville .	Portersville .	Butler . .	do	70	140
	Slippery Rock	do	do	do	80	150
Elijah N. Scroggs	West Union .	New Lisbon .	Columbiana	Ohio.	75	150
	4 Mile Square	do	do	do		
David Goodwillie	Poland . . .	Poland . . .	Trumbull .	do	67	139
	Liberty . . .	do	do	do	79	115
	Milton . . .	Warren . . .	Trumbull .	do		
Wm. Douthet .	Palmyra . .	do	Carroll . .	do	8	
	Newton . . .	do	do	do	18	87
James P. Ramsay	Deer Creek .	New Bedford .	Mercer . .	Penn.	103	210
	Northfield .	do	do	Ohio.		
Vacancies	Stow . . .	do	do	do		
	Springfield .	do	do	do		
	West Beaver .	do	do	do		

STATISTICAL TABLE OF THE PRESBYTERY OF VERMONT.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
T. Goodwillie .	Barnet . . .	Barnet . . .	Caledonia .	Vt.	80	200
Wm. Pringle .	Ryegate . . .	Ryegate . . .	do . . .	do	65	143

STATISTICAL TABLE OF THE PRESBYTERY OF INDIANA.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Nath. Ingles .	Burnett's Creek	Lockport . .	Carroll . .	Ind.		
	Pleasant Run .	do	do	do		
J. M. Henderson	Carmel . . .	South Hanover	Jefferson .	do	69	160
	Clarke . . .	do	do	do		
George M. Hall	Madison . .	Bryantsburgh	Jefferson .	do		
	Big Creek . .	do	do	do		
James Dickson .	Raccoon . .	Portland Mills	Putnam . .	do	41	96
J. L. McLean .	Princeton . .	Princeton . .	Gibson . .	do		
	Midway . . .	do	do	do		
Vacancies . .	Otter Creek .	do	do	do		
	Bloomington .	do	do	do		

## STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
A. Whyte, jr.	Steel Creek	Charlotte	Mecklenburg	N. C.	27	60
	Bethany				38	93
Horatio Thompson	Ebenezer	Lexington	Rockbridge	Va.		
	Timber Ridge	Timber Ridge	do	do		
	Old Providence	Steel's Mill	Augusta	do		
	Broad Creek	Natural Bridge	Rockbridge	do		
	New Lebanon	Union	Monroe	do		
	New Stirling	Statesville	Iredel Co.	N. C.	50	100
	Cambridge	do	do	do	20	43
	Virgin Spring	Bogles	do	do	12	22
	Nob Creek	Wilsonville	Lincoln	do	11	20
	McGalliard's	Morgantown	Burke	do	7	12
Vacancies	Cochran's Vale	Old Fort	do	do	5	9
	Piedmont	Franklin	Macon	do	7	15
	Sharon	Yorkville	York Dis.	S. C.	16	40
	Neiley's Creek	Coates' Tav.	York	do	23	60
	Smyrna	Chester	Chester	do	18	50
	Little River	Young's	Fairfield	do	8	16
	Sardis	Smithsford	Union	do	6	14

## STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGUM.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
John Walker	Unity	New Athens	Harrison	Ohio	90	209
Thomas Hanna	Cadiz	Cadiz	do	do	84	174
Daniel McLane	Bloomfield	N. Concord	Muskingum	do	103	221
	Northfield	do	do	do		
Joseph Clokey	Mount Pleasant	Smithfield	Jefferson	do	33	60
	Piney Fork	do	do	do	45	100
Andrew Isaac	Londonderry	Londonderry	Guernsey	do	65	160
	Sharon	do	do	do	17	38
Thomas Wilson	Carmel	Carrollton	Carroll	do		
	Sandy	do	do	do		
James Patterson	North Union	do	do	do		
	Scroggsfield	Scroggsfield	Carroll	do	70	150
	Yellow Creek	do	do	do		
Samuel McArthur	Glade Run	do	do	do		
	McMahon's Cr'k	St. Clairsville	Belmont	do	29	55
	Belmont	do	do	do	36	56
James McGill	Cambridge	Cambridge	Guernsey	do		
	Claysville	do	do	do		
	Clear Fork	do	do	do		
Vacancies	Jefferson	Harrison	Harrison	do		
	Salem	do	do	do		

## STATISTICAL TABLE OF THE PRESBYTERY OF STAMFORD.

Ministers	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
John Russell	Stamford	Queenston		U. C.	35	80
James Strang	Dumfries	Galt		do		230
D. Strang	York	Peoria	Genesee	N. Y.		63
D. Coutts	Esquising	Esquising		U. C.		70
Vacancies	London			do		11
	Chinguacousey					25

## STATISTICAL TABLE OF THE PRESBYTERY OF ILLINOIS.

Ministers.	Congregations.	Nearest P. O.	Counties.	State.	Fam.	Com.
James C. Bruce	Henderson	Monmouth	Warren	Ill.	90	207
William Bruce	Bethel	Ellison Creek	Warren	do	20	41
	Unity	Columbus	Randolph	do		
	Apple Creek	White Hall	Green	do		
	Sugar Creek		Madison	do		
Vacancies	Hennepin	Hennepin	Putnam	do		
	Buffalo	Louisiana	Pike	Mo.		
	Sharon		Lincoln	do		
	Crooked Creek	Wopalaw	Louisa	Iowa		



STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
A. Heron . . .	Cesar Creek	Jamestown	Greene . .	Ohio	45	120
Samuel Wilson .	Xenia . . .	Xenia . . .	do . . .	do	75	186
James Wallace .	{ Cherokee . .	Cherokee . .	Logan . .	do	30	62
	{ Darby . . .	Union . . .	do . . .	do	31	64
Thomas S. Kendall	Fork Creek . .	Madisonville	Monroe . .	Ten.		
Jas. P. Smart .	Massie's Creek	Xenia . . .	Greene . .	Ohio	91	202
	Sugar Creek	Centreville	Montgomery	do	50	120
	Big Spring	Blount . .	do . . .	Ten.		
	Pistol Creek .	Maryville .	do . . .	do		
	Salem . . .	do . . .	do . . .	do		
	Limestone . .	do . . .	do . . .	do		
Vacancies . .	{ Rocky Spring	Abingdon . .	Washington	Va.		
	{ Tuscaloosa .	Tuscaloosa .	do . . .	Ala.		
	{ Salt River .	do . . .	do . . .	Ky.		
	{ Poplar Ridge	Ottoway . .	Putnam . .	Ohio		
	{ Plane field .	Finley . . .	Hancock . .	do		
	{ Kenton . . .	Kenton . .	Hardin . .	do		
	{ Round Head	Round Head .	do . . .	do		
	{ Cherry Fork	Cherry Fork .	Adams . .	do		

STATISTICAL TABLE OF THE PRESBYTERY OF RICHLAND.

Ministers.	Congregations.	Nearest P. O.	Counties.	State.	Fam.	Com.
Samuel Irvine .	{ Salt Creek .	Fredricksburgh	Wayne . .	Ohio	75	120
	{ Millersburgh .	do . . .	do . . .			
	{ Mansfield . .	Mansfield . .	Richland .		25	57
Samuel Hindman	{ Clear Creek .	do . . .	do . . .			
	{ N. Washington	do . . .	do . . .			50
	{ Jona's Creek	Wooster . .	Franklin .		17	27
David Lindsay .	{ Goshen . . .	do . . .	do . . .			
	{ Licking . . .	do . . .	do . . .			
Joseph McKee .	{ Wooster . . .	Wooster . .	Wayne . .		26	50
	{ Dover . . .	do . . .	do . . .		16	42
Robert Forrester	{ Truro . . .	Reynoldsburgh	Franklin .		28	60
	{ Killbuck . .	do . . .	Wayne . .			
	{ Mohican . . .	do . . .	do . . .			
Vacancies . .	{ Clear Creek .	Vermilion .	Richland .		18	41
	{ Delaware . .	do . . .	do . . .			
	{ Bucyrus . . .	do . . .	Crawford .			

SUMMARY OF THE PRECEDING TABLES.

PRESBYTERIES.		Ministers.	Congregations set- tled and vacant.	Families.	Communicants.
Cambridge . . .		4	9	547	1431
Carolinas . . .		2	19	248	554
Ohio . . .		6	16	690	1431
Chartiers . . .		10	15	828	1926
Miami . . .		5	19	392	638
Philadelphia .		7	20	198	912
Allegheny . . .		8	24		
Muskingum . .		9	21	572	1223
Albany . . .		4	9	194	451
Shenango . . .		6	14	679	1557
Stamford . . .		4	6	35	479
Indiana . . .		5	11	110	256
Illinois . . .		2	9	110	248
Richland . . .		5	16	205	447
Vermont . . .		2	2	145	343
Ministers itinerating		10			
Total		89	210	4,953	11,869

*Art. II.—Obituary of the Rev. Robert Laing.*

DIED, at Bovina, Delaware County, N. Y., on Wednesday, 29th May, Rev. Robert Laing, in the 89th year of his age, and the fifty-second of his ministry.

It is nearly four years since he was able to attend public worship, and the last time he was at church he assisted in the dispensation of the Supper, and sat down at the table of the Lord for the last time with those among whom he had, as their Pastor, formerly broken the bread of life. Since that time his bodily health decayed, and infirmities of old age increased so that he was, until the day of his death, unable to walk any distance. His mind, at times, when conversing about family affairs, gave symptoms of weakness and confusion; but when speaking about spiritual and eternal things, showed its former strength, accuracy, and clearness. He spent much of his time in reading, meditation, and prayer, and was glad when any one called upon him to converse about the affairs of the Church, in which he took a deep interest, and of which he spoke with the greatest feeling and concern to the last of his moments. He said, he had loved to see the Associate Church in this country spread her influence far and wide, and many congregations erected, and faithful ministers set over them to maintain the cause which he had espoused in his youth, and which, by the help of God, he had endeavoured to defend and promote; but it grieved him to the heart that she had been wounded in the house of her friends, by the late unwarrantable separation which had taken place, and the sinful means employed to break up her unity and peace; and all this done by those who had been nourished and brought up in her very bosom.

He was anxious to know the result of the late meeting of Synod at Pittsburgh, but it pleased the Lord to take him away from the troubles and concerns of the Church below, before the news reached him, to give him a place, we trust, in the mansions of everlasting day. His funeral was attended by many who knew his value when he was a minister of Christ, and who mourned his departure from them. A sermon was preached on the following Sabbath, to an attentive audience from a suitable text: "And his disciples came, and took up the body, and buried it, and went and told Jesus."—Matth. 14. 12.

Mr. Laing was a native of Scotland, born a few miles south from the city of Perth, where he enjoyed many advantages for acquiring the rudiments of his education from distinguished teachers, and he had the benefit of the godly example, and prayers of intelligent and faithful Seceders, who composed the congregation of Abernethy, of which, in his early years, he became a member.

After having completed his classical studies at College, he attended the Divinity Hall, under Professor Moncrieff, at Alloa, and was licensed to preach the everlasting gospel.

His popularity as a preacher, even when he was a young man, was unusually great, being possessed with a strong, well-regulated, and commanding voice, a dignified appearance, a ready flow of words, accompanied with solid learning, and a clear, comprehensive and practical knowledge of divinity, he failed not to attract the attention, and gain the affections of the people wherever he

was sent to preach. He soon obtained a call from the congregation of Dunse, in the south of Scotland, which he accepted, and was afterwards settled among them, much to the satisfaction of their former minister, who was still living, and the other members of Presbytery. He was highly esteemed by some of the most distinguished ministers of the Secession at that time, and was frequently employed in assisting them, viz. Mr. Gibb, of Edinburgh, Dr. Pringle, of Perth, Dr. Young, of Harwick, Mr. Arnot, of Midholm, Mr. Morrison, of Norham, and many others, the mention of whose names and places are dear to many readers of the Monitor.

After being at Dunse for nearly eight years, the Presbytery thought it most for the edification of the church to loose him from his charge, after which he came to this country about the year 1795. He was employed immediately upon his landing, and preached some time in New York with great acceptance, as well as in other places. The clear scriptural manner in which he unfolded the unsearchable riches of Christ, and the energy with which he enforced them upon the attention of his audience, must be fresh in the remembrance of many who were favoured with hearing him; and to his accurate acquaintance with church rules and order, his brethren in the ministry are prepared to attest that few ever excelled him. Few men in the ministry have endured more trials and changes than Mr. Laing, and we may say few ever had such a share of divine grace, and bodily strength granted to surmount them. He was settled in three different congregations; first in Buffalo, Pennsylvania, then in South Argyle, Washington Co. N. Y., and last in Bovina, Delaware Co., N. Y. It appears that he had been about the same number of years in each of these places as their minister, and about the same length of time also in Dunse. In these three first mentioned places, he had to contend with many hardships; for he went among them when their numbers were small, their means of support not adequate, and their places of worship far from being suitable. Both in Buffalo and Argyle he preached in log-houses in the winter, when he went first among them, and in the summer he preached in the fields or woods. When he came to Bovina he had to preach in barns, school-houses, or dwelling-houses. Now, in these places, there are numerous and wealthy congregations, with commodious places of worship, and the people able and willing to support their ministers. It would be well if these and other congregations would remember God's kindness to them, in sending his grace to find them in the wilderness, in blessing their small beginnings, and causing their latter end greatly to increase, while others have been left destitute of the means of grace, and their eyes never permitted to see their teachers: also, that they would lay to heart what the Holy Spirit says, Hebrews 13. 7, 8, "Remember them which have the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, to-day, and for ever." To say that Mr. Laing was entirely free of vanity, that his own natural temper never involved him in difficulties, or obtained the ascendancy over his judgment, or that in a debate he felt no desire to tease and vanquish an opponent, is what none of his friends will maintain. But though he was not without his faults and failings, yet these, we are disposed

to believe, were too often magnified, dwelt upon, and circulated, and that too frequently by those who were deeper in the mire of guilt, in the sight of God, than he was, though they escaped the censure of men. A conviction of this, and a sense of his innocence when called upon in Presbytery to face his accusers, tended to rouse his mind and summon all his powers to defend himself, or assail his adversaries, not only with strong arguments, but with sharp, pointed and poignant sarcasm, so that he caused to lie prostrate before him, rank and file, a host of written documents, the questionable testimony of prejudiced witnesses, and many a long speech, which had been carefully prepared and eloquently delivered: or, to use a favourite phrase of his, "he cut them all to pieces." He often said that he had been a man of war from his youth, and was determined to die with his face to the enemy; but long before he left this world of troubles, he changed his sentiments, and put on the bowels of forgiveness, patience, meekness, and love. For these two years past he was never heard to speak a word unfavourable even of those whom he thought had injured him. His latter end was peace. He has left a widow; also, four sons and three daughters to lament his departure. He was a kind husband, an affectionate father, and an able minister of Jesus Christ. He had written some able prayers on divine love, which were published in the Monitor. They are specimens of the sermons he used to preach, and of his acquaintance with Owen and Bradbury, his two favourite authors. There is only one sermon left in readiness for the press, being the last he prepared with his own hand, and which, perhaps, will be published in the Monitor. J. G.

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#### ART. III. *Explanatory Remarks.*

Our readers are requested to suspend their judgment respecting the typographical execution of the Monitor till they receive the July number. It will be seen that the minutes of Synod contain nearly or quite double the usual quantity of matter. Although we have adopted as large a page as could be conveniently printed by the present publisher, and very near the former size, and have printed all the Reports, &c., in small type, the minutes have extended to seventy-two, instead of forty-eight pages, the usual size of a number. This must be our apology for detaining the first number so long beyond the usual time of publication. In the anxiety and haste to issue it with as little delay as possible, some errors have no doubt escaped correction, yet it is hoped they are not numerous, nor of a serious character.

TO CORRESPONDENTS.—"A. R." may be looked for in the next number, and probably, also, "Pilgrim." "A Friend of Dr. B." is inadmissible, because altogether of a *personal* nature; and we have already declared that matters *merely* of a personal character cannot be admitted. Such cases belong to the church courts having jurisdiction over the individuals concerned. Farther, it cannot be reasonably expected, that we should insert an anonymous production contradictory of statements made under the authority of a responsible name. The manuscript will remain subject to the writer's order.



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